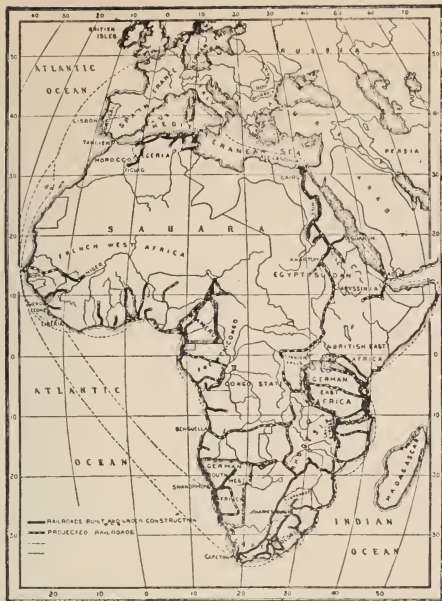


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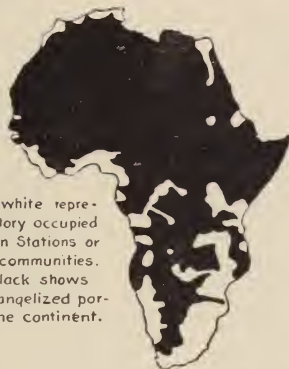
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THE AFRICAN RAILROADS

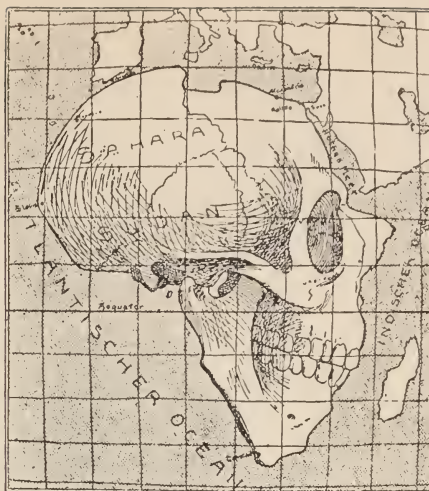
DARKEST AFRICA

AREA, 12,000,000 SQ. MI. POPULATION, 150,000,000.



Areas in white represent territory occupied by Mission Stations or Christian communities. Area in black shows the uncivilized portion of the continent.

UNEVANGELIZED AFRICA



AFRICA AS SOME SEE IT



AFRICA AND OTHER LANDS COMPARED



MISSION STATIONS IN AFRICA



THE AFRICAN RACES

AN ILLUMINATING GROUP OF AFRICAN MAPS



SOME MISSIONARY SCENES IN AFRICA

1. A Bedouin tent, Tunis, North Africa.
2. Traveling by ox-cart in South Africa.
3. American Mission Girls' School, Luxor, Egypt.
4. Interior of a country chapel, Madagascar.
5. Baptizing in the Oshun River, West Africa.
6. A slave yoke for head and wrist.
7. Missionary reading to Arab women.
8. Bakaba chief, Kongo State, Africa.
9. Missionary teaching to Arab boys.
10. Moorish boy in Algiers.
11. An African idol of the better sort.
12. A group of women, Equatorial Africa.
13. A Moor, Algiers.
14. Bedouin girl friends in North Africa.*
15. Girl boarders at Loudon, Central Africa.
16. Irregular soldiers in the Kongo State.
17. Natal children eating maize.

The Missionary Review



of the World



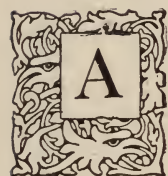
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Old Series

JUNE, 1912

VOL. XXV. No. 6.
New Series

Signs of the Times

IS ISLAM AWAKENING?



AL AFGHANI, a Mohammedan agitator, has caused an educational awakening of Islam such as there has perhaps never been before. He traveled through British India, Persia, Arabia, Egypt, and all North Africa, settling finally in Constantinople, and wherever he went, his cry was, "Learn, young man! Ignorance is a disgrace." That cry has become a Moslem motto. It now appears on the walls of towns in Syria and other Mohammedan countries, and is repeated continually by Moslem journals and reviews in every corner of the Moslem world. Throughout Islam fruits of the active propaganda of Al Afghani are appearing. El Azhar, in Cairo, the most important Mohammedan institution of learning in the world, founded A.D. 1000, and having an enrolment of about 12,000 students, is being modernized. A great Mohammedan university is being started at Benares, on the bank of the Ganges River, while Moslem educational

conferences are being planned for Bombay and Calcutta. Aligarh, south-east of Delhi, of whose great Mohammedan meeting we spoke in our columns only a few weeks ago (*MISSIONARY REVIEW*, May, 1912, page 383), is to become the seat of another great Mohammedan school, while a Moslem school for Arabic has been founded in Sumatra and Arabic newspapers are been started in Java.

Islam is awakening and Islam is using the opportunities which Russian aggressiveness in Persia and Italian attack in Tripoli are offering. The difficulties in which the Ottoman Empire finds itself, have cemented the moral union of Islam and have united all Moslem hearts. Already a manifesto has been sent out broadcast, calling on the faithful to come to the rescue of Islam because the unbelievers are about to "wipe out the Moslem religion from East to West." In answer to that appeal, gold is flowing into the coffers of the Sultan from Turkey, Egypt, India, and from every land where Moslems dwell. The number

* The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this *REVIEW*, but do not acknowledge responsibility for opinions expressed, or positions taken by contributors to signed articles in these pages.—EDITORS.

of pilgrims to Mecca has more than doubled, and every pilgrim becomes a fanatic who is willing to give his life and his all for the preservation of his, to him most holy, religion. To the student of history it seems almost as if there is going through the Moslem world to-day a stirring and an agitation very similar to that which, in the middle ages, impelled the masses of followers of Christ to hurl themselves into the wild undertaking of the Crusades. Islam is awakening. Its agitation is directed against its strongest foes, Christian supremacy and Christianity itself. The Church of Jesus Christ must meet the challenge face to face and in the fear and love of God.

CHRISTIAN GOVERNMENTS AND ISLAM

ATTENTION has frequently been called to the peculiar attitude of some Christian governments toward Islam in their colonies with Mohammedan inhabitants. The statements in regard to the friendly attitude of France toward Islam are more than confirmed by a recent editorial in the Mohammedan paper *Stamboul* (quoted by the *Orient*, of the A. B. C. F. M.). In it France is called not only a friend and a material and moral helper of the Turks, but "the power which consciously labors for the conversion of the negroes in the Sudan to Islam." The paper of Felix Dubois in *Dépêche Coloniale* is quoted as proof of the amazing spread of Islam in West Africa, and his statements are cited as unimpeachable proof for the earnest endeavors of the French Government to spread Islam. Nine hundred religious schools have been started by it in

the western Sudan, in which the reading and the reciting of the Koran are the only occupations of teachers and pupils. It has founded also a Mohammedan theological training school in Senegal, the colony which lies between the River Gambia and the Sahara, and extends along the Atlantic coast to the Spanish possessions of Rio de Oro and Aden. Its pupils are taught Arabic, and also Koran exegesis, so that they become "hodsha," spiritual teachers, and are able to propagate Islam. The *Stamboul* adds that these things are "proofs of the truly fatherly care with which France looks after the interests of its Moslem subjects."

A writer in the London *Times* lately called attention to northern Nigeria, British West Africa, where the Hausa, the most active propagators of Islam in all Africa, dwell. There the British Government has started schools for the purpose of training each child most carefully in its own religion (Islam), and Mullahs, specially selected for the purpose by the Emir of Kano, are giving instruction in the Koran. Thus the British schools seem to be furthering the advance of Islam in British West Africa.

On the other hand, Germany continues in its decidedly friendly attitude to both Roman Catholic and Protestant missionaries in its African colonies, and seems to be convinced that the spread of Islam is dangerous to German rule.

A RELIGIOUS CONFERENCE IN JAPAN

THE Japanese have wrought a marvelous change in many ways by taking material blessings from the West. They now seem to feel

the need of some better foundation for morality than their own religions offer, and are devising a scheme to bring the three religions—Shinto, Buddhism and Christianity—into closer connection with the State. A meeting of the different sects has been held recently to discuss this scheme, and the circular issued by the Japanese Home Office says:

“Christianity ought also to step out of the narrow circle within which it is confined, and endeavor to adapt itself to the national sentiments and customs, and to conform to the national policy, in order to ensure greater achievements. Japan has adopted a progressive policy in politics and economics in order to share in the blessings of western civilization. It is desirable to bring western thought and faith into harmonious relationship with Japanese thought and faith in the spiritual world.”

Dr. Yugoro Chiba, of the Baptist Theological Seminary of Yokohama, was one of the seven Christians invited to represent Christianity at the conference. The Christian representatives feel that a decided improvement in religious conditions will result. We must not, however, expect too much, and any compromise in Christian truth and ideals will be a fatal mistake.

The assumption that “all religions agree in their fundamental principles” is not true. Religion is an attempt to establish a relation between man and the superhuman powers, but there is a vast difference between the religion that comes from superstition, that which is the product of human philosophy, and that which came by revelation through Jesus Christ. “There is no other Name

under heaven given among men, whereby we must be saved.” All religions are framed to meet the natural instincts of the human soul, and therefore have many things in common, but “fundamental principles” and ideals are different. It will be most interesting to watch the outcome of this new attempt on the part of Japan to establish an eclectic religion.

PRACTICAL FEDERATION IN JAPAN

THE Conference of Federated Missions in Japan formed a Christian Literature Committee about a year ago (see *MISSIONARY REVIEW*, May, 1911, page 395). It is now reported that the various missions have paid in about \$2,000 toward the united effort to build up a Christian literature which will serve to combat, in some measure at least, the strong infidel literature now prevalent. The plans call for \$2,000 a year, and the hope is to have a missionary (loaned and paid by the mission to which he belongs), assisted by a Japanese (chosen and paid by the confederated Japanese churches), give his whole time to writing, translating and editing suitable literature.

The conference is also planning to build a school for foreign children in Tokyo, which would solve the puzzling problem of the education of the children of the missionaries. Another effort is directed toward plans for a Christian university in Tokyo, chiefly because it has been found that the officials of the universities in Tokyo are inclined to discriminate against those applicants who have come from the mission schools.

A common hymn book is now in

use among all the Protestant churches in Japan, and the problem of Sunday-school literature has been settled in the same way.

Thus, federation is beginning to bear some practical fruit in Japan.

PROGRESS AND POVERTY IN CHINA

NO news seems to be good news from China. The new republic is having less trouble than was anticipated, and quiet is gradually being restored in the various provinces. Missionaries who were ordered to the port cities by their consuls, are returning to their fields and generally find that their property has been undisturbed in their absence. Yuan Shi Kai is gradually organizing the government, and a foreign loan is being negotiated to pay expenses. Fortunately, the Christian Vice-president, General Li, was not assassinated as was falsely reported in some newspaper dispatches. Missionaries, while in the midst of tragedies, have thus far been unharmed, and there has been no attack on Christians as such. In fact, the government seems to favor not only religious freedom but Christian ethics.

In the meantime the famine continues its terrible ravages, and the suffering in afflicted districts is intense. Whatever is to be done to manifest the Spirit of Christ and rescue these starving bodies and souls must be done now.

INDIA MOVING CHRISTWARD

THE unrest in India is a sign of life. Amid many obstacles and in spite of opposition, the ratio of Christians to non-Christians is increasing. The census of 1911 shows over 100 per cent. advance among

Christians in the last decade, as compared with less than 8 per cent. increase of the entire population. This phenomenal record speaks louder than any isolated revival. If this ratio continues we shall see a Christian India in less than 100 years. We believe that the ratio of increase will not be less, but greater, in the future. The census shows that Baptists have grown from 217,000 to 331,000, Anglicans have slowly increased from 306,000 to 332,000, Congregationalists have advanced from 37,000 to 134,000, Presbyterians from 43,000 to 164,000, and Methodists from 68,000 to 162,000. There are now in India 217,000 Lutherans, as compared with 154,000 in 1901. What do these figures mean? Nothing like this progress has ever been seen on such a large scale in Christian history. Mass movements account for the rapid advance in some States, but the growth of Christianity as a whole is the result of individual soul-winning by faithful workers. Evangelical Christians in India are working more and more together. They hold the same foundation truths, and their differences seem of slight importance in the presence of surrounding heathendom.

HOPEFUL SIGNS IN SOUTH AFRICA

ENCOURAGING news comes from missionaries in South Africa. One who has worked for 17 years in Kafraria reports a gracious work of the Holy Spirit in the hearts of native Christians. It is manifested by an increasing desire for personal holiness, by an intense concern for the salvation of relatives and friends, which leads to earnest prayer and to personal effort, and by a growing

spirit of liberality toward the cause of the Lord. Already two paid evangelists have been sent to other spheres, while two others assist the missionary in the work, beside 31 elders, deacons and preachers. A missionary in the eastern section of the Cape Province reports a deepening of the religious life among the women, while a missionary in Zululand speaks of an awakening with regard to self-help. The native Christians give gladly and more liberally than ever before.

All these missionaries seem to think that the "Ethiopian Movement" is losing power rapidly.

THE MEN'S CONSERVATION CONGRESS

AFTER a year of conventions and institutes, the Men and Religion Movement closed the first stage of its campaign with a congress in Carnegie Hall, New York, April 19th-24th. Admission was by ticket at \$5.00 each, but in spite of this about 1,000 men gathered daily to hear addresses and discuss the themes presented, and as many more took the opportunity to enter after the doors were thrown open to the public. Reports by the various commissions were printed in advance for distribution among delegates, and are in some cases valuable documents. These reports, corrected and enlarged, with bibliographies and libraries, are to be published later, and will form a basis for systematic study of evangelism, Bible study, missions, boys' work, social service, and Christian community extension.

The recommendations of the Congress are as follows: 1. That earnest

consideration be given to a more rapid unification and standardization of the Christian forces; 2, that larger attention be given to the extension of organized work among men and boys in the various denominations; 3, that the sixfold message (increased from five) of the movement, Boys' Work, Bible Study, Evangelism, Social Service, Community Extension and Missions be maintained as a working program of the special work for men and boys throughout the church; 4, that the organizations representing special work for men and boys be encouraged to magnify the institute features (*i.e.*, training for work); 5, that some method be developed that will keep in close relation the various organizations doing work for men and boys; 6, that fair representation and recognition be granted to all these organizations, whether local, state or national, where federations are being promoted.

The *spiritual results* of the conferences and congress will be the only things that will count. Follow up conferences are to be held this summer at Silver Bay, but only time can show the abiding results. The outcome will prove whether the social service advocated is really based on the Bible and is permeated with the spirit of Christ, and whether the evangelism advocated really means practical and permanent transformation of character and conduct. It rests with the men of the churches to prove whether they have been awakened to the value of *eternal* things, or if they have only been temporarily disturbed in their sleep. The only lasting results must come from obedience to the stirrings of the Spirit of God.

THE MISSIONARY OUTLOOK IN PERSIA

PERSIA finds itself to-day in the midst of political unrest and disturbed conditions, as perhaps never since Protestant missionaries entered.

The state of the country is decidedly bad at present. Bands of robbers infest it, and the central authority is apparently too weak to deal with them. Thus traveling has become quite dangerous for the missionaries, the government officials frequently being not at all ready to grant an escort to them. Therefore, evangelistic journeys of any length have to be at least limited. Medical missionary work has suffered from the insecurity of travel insofar as patients from a distance have been prevented from coming to the hospitals.

But, on the other hand, this very weakness of the central authority makes Persia more open to outside influences. The Bakhtiaris, during their lease of power, have signally failed to achieve anything. The ecclesiastical party is fast losing its prestige, which had been already severely shaken during recent years. There are many who would welcome any form of government which would give justice and security. Men are seeing the marvelous progress of Japan, seemingly caused by her adoption of Western ideals and methods. Already the new constitution, the parliament, and the branches of the public service are based upon European models. The exclusive spirit of former days has vanished. Persia is willing to learn from the once despised and hated West.

Thus, a more friendly and tolerant spirit toward Christianity prevails.

Friendlier relations between Mohammedans and Christians have been established, partly through Christians and Mohammedans being coemployees in government positions, but chiefly through missionary hospitals and schools and colporteurs. There is no mass movement toward Christianity, but the bonds of Islam are in some quarters and to some extent relaxed. Many are willing to come and talk with the missionary and hear about Christianity. Instead of a readiness to interfere, to hinder and oppose the work of the missionaries, there is a growing disposition to leave it alone. Here and there the patriotism of "Young Persia" may hinder, but, in a general way, the doors for Christian work of every kind are wide open, and additional workers, especially native workers, are urgently needed.

The Lord's Prayer Corrected

For the use of the man who doesn't believe in Missions

~~Our~~ Father Who art in Heaven,

~~Hallowed be Thy Name~~

~~Thy Kingdom come.~~

~~Thy Will be done on Earth~~

~~As it is in Heaven.~~

Give ^{me} ~~us~~ this day ^{my} ~~our~~ daily bread.

And forgive ^{me my} ~~us our~~ debts,

~~As we forgive our debtors.~~

And lead ^{me} ~~us~~ not into temptation,

But deliver ^{me} ~~us~~ from evil:

~~For Thine is the Kingdom,~~

~~And the power,~~

~~And the glory,~~

~~Forever. Amen.~~

The Zulus: Heathen and Christian



A ZULU TESTIMONY OF WHAT CHRISTIAN MISSIONS HAVE DONE FOR THE ZULUS

BY JOHN L. DUBE, OLANGE, NATAL, SOUTH AFRICA
Superintendent of the Zulu Christian Industrial Mission



LOSE your eyes and dream awhile. Go back in spirit, not into the dim-past ages, but one short century ago, to the days when our grandfathers were young. In imagination's arms let yourself be wafted over the blue seas to the sunny East, to the land of spices and palms, of savage adventure and Oriental romance. There, at the furthestmost limit of what is aptly called "The Dark Continent," you will reach the land's end, named first the Cape of Storms, then the Cape of Good Hope. Go northeastward a few hundred miles and your attention will be attracted to a bold, wood-clad headland. From the dense bush of that dark-green bluff are peering out at the

white-winged monsters sailing by, many pairs of wondering black eyes, wondering what dire evil this awful apparition may portend; for, save for some hapless shipwrecked mariner, never yet had the white-skinned invader put foot in their fair land. Among those wondering black eyes were the eyes of my ancestors—God bless them!—by white men called "savages," by me, "my fathers." This was the land of my birth, where for untold generations my ancestors had lived in arcadian peace and primitive simplicity.

At length the scene changes, and pale-skinned intruders are dotting the veldt and the forest with homesteads and dorps. They tell us the land is theirs, and they call it Zululand and Natal.

In this year 1912 the harbor of Durban, nestling there below that bush-clad bluff, is filled with a confusion of liners and rigging. But in the year 1812 the barks and the brigs of Britain and Holland, aye, and even of America, with their great white wings unfolded to the breeze, only smiled at us as they passed by, little reckoning of the universal misery and wailing that was even then transforming those green downs into a hell. It was about this year, 1812, when a fierce young warrior, named Shaka, since of world-wide fame, had assumed the government of a certain puny tribe called the Zulus, then dwelling in a district on the White Mfolosi River. Scarcely had he ascended his throne than this gory negroid, compeer of Cæsar and Genghis Khan, of Timur and Napoleon, with the martial genius of any of these and the combined cruelty of all, set forth to conquer the world. As far as his little world went, he did it. With assegai and fire he swept through the verdant dales and over the smiling plains, smothering all in one hideous pall of blood and black desolation. With 300 and more other clans, that, too, of my ema Padini, was routed from its homeland on the Tukela's banks, and like 300 and more other native potentates, Dube, its chief surviving prince (the present writer's grandfather), was driven to seek refuge in the Tukela bush. Here, homeless and famine-stricken for well-nigh seventeen years many of my tribe lived the life of hunted beasts, until at length the valiant Dube was hunted down and slain by Dingane, Shaka's successor on the Zulu throne.

Then the white man came, and with him national redemption—not an un-

mixed blessing (as indeed is true of most earthly blessings), yet bringing the inestimable gift of heaven's Good News, accompanied by much of this earth's foulness. How did the white man find us?

Let us go to one of the already sparsely appearing kraals; for, the danger passed, our fathers were rapidly emerging from the dark recesses of the friendly bush and were re-establishing themselves in the open sunshine. See there a circle of monster bee-hives planted on the plain. That is a kraal, and the beehives are the habitations of men. From two to ten such grass-huts placed in a ring and encircled by a fence of six-foot palisades, constitutes the home of a single family. We enter by the only opening and find ourselves in what might be a tiny African village, rather than the abode of a single family. Patches of children are playing in the dust by the huts. Sleek and sturdy mothers are bustling to and fro; while buxom damsels, by no means coy, pour from the huts eager to feast their curiosity on this strange phenomenon of a colorless man, with a red beard, and swathed in the pelts of animals unknown. Ultimately the paterfamilias himself appears and stands dignified and quiet at the further end of the kraal.

All are very airily attired, the women wearing at most a sort of highland kilt, while the men are content with only the sporran and a foot-square curtain behind. The scanty habiliments of the Zulu are manufactured in the somber brown and black of ox-hides. As for the maidens, the younger girls are attired in their own bronze-brown skin after the fashion of Venus of Milo;



A GREETING BETWEEN ZULU GIRLS

the elder damsels supplement this with a four-inch girdle of blackened vegetable fringe encircling their hips. Yet all are so artless and modest that never an indecent remark or a purr-ient thought seems to occur among them.

A cursory survey of this queer village reveals circles everywhere. The houses with their little arched doorways, are round, and they stand in a ring facing a circular cattlefold in the center. The whole is enclosed within a circular outer fence of round palisades. As we learn later, even the graves are rounded holes, and the corpses laid therein are themselves curled up and bound into a rounded bundle.

Go into the nearest hut and examine the simple, compact home of a single family. Altho the blue smoke is ascending in clouds to the sky, we see nothing of chimneys, windows, or doors—only what looks like a solid

hemispherical stack of well-bound hay. After describing another circle round it, we eventually discover a two-foot semi-circular aperture away down toward our feet. As none can walk into a Zulu's house, we settle down on our knees and crawl head-first into the internal darkness. For a moment we find ourselves blindly groping, but soon, as our eyes become accommodated to the subdued light, we discover that we are in what might be a rather confined dungeon twelve feet in circumference. The floor is of hard earth and the walls above are a dome-like cage of wattled sticks and grass, glossy as jet with the smoke of ages, and hung with festoons of soot. A log fire blazes away within a circular depression made in the center of the hut, and a varied assortment of black earthen pots, perched on stones, announce that the mid-day meal is in process of preparation. It is but a single room, this Zulu home, yet within its one wall all the family, mother and father, sons and daughters, live comfortably and content.

Evidently there is no embarrassment of worldly riches here, nor



A CHRISTIAN ZULU AND WIFE

worry with its cares. A score of cows with which to buy a couple of wives to hoe a maize or a sorghum plot form the height of the Zulu's ambition. Since he was born he has never ventured fifty miles from home, and has thought that at twice that distance he would reach the end of things and be in danger of falling off, so he keeps away. At any rate no earth that he knows of can offer any bliss in advance of a cow, a wife and a pot of beer. No distasteful moral law dogs him with its restraints and its responsibilities. No omnipotent God has he to fear—and none to love. He recognizes no need to serve nor need of prayer. All that he knows is that the spirits of his fathers somehow, somewhere, survive, and are to him either benevolent or mischievous as they feel inclined.

Thus were the Zulus 100 years ago, and thus are 95 per cent. of them to-day. From this you will see that there is still plenty of scope for missionary enterprise. One would scarcely expect such a backward state of affairs in a famous British Colony, resplendent with responsible government, railroads and magnificent town halls. Most people have imagined that such prehistoric folk have ceased to exist long prior to this twentieth century. Not so, for here in Natal we have a living sample of the old world still preserved as in a museum—or would I not better say, in a Zoo?

You must be careful not to conclude that nothing has been done by Great Britain and by Christian missionaries. Rather know that there is still more to be accomplished. God's emissaries have for full seventy years been busily and bravely attacking this

last citadel of heathendom. Zealous, self-denying, capable men, from America, from England, from Germany, from Norway, from Sweden, have been laboring like trojans, active as bees in making honey—Congregationalists, Wesleyans, Roman Catholics, Anglicans, Lutherans, Presbyterians. It takes long and heroic efforts to effect a breach into such a mighty fortress of barbarism and darkness. But the way seems getting clearer, the work seems lighter, progress seems quicker.

In the redemption of the heathen world first comes the trader with the enticement of his wares, then the missionary with his Bible, and finally the policeman with his big stick. All have come to the Zulu in orthodox succession. But the missionary has had the hardest fight; for his wares present on the face of them little that is fascinating for so confined and conservative a materialist as the Zulu, and his single weapon of Jesus' message to a people so devoid of religion and philosophy is not easily convincing. Nevertheless the leaven of grace is working and gradually permeating the whole, and the missionary has already accomplished a great work. All the Zulu has received of lasting good, all that he has received of mental enlightenment, all that he has received of social refinement, all that he has received of moral improvement, has been received from the hand of the missionary and from none other.

What have been the fruits of Christianity among my people? I should prefer that you ask, What are the fruits of the missionary's labors? In America and Europe you picture the missionary solely as a preacher. With

us he is that and much more. He is not only an ambassador of Christ, but the pioneer of civilization. His work can not be gaged by a survey confined to the propagation of the Gospel in our midst. Indeed, to tell what Christianity, pure and simple, has done for us is a tale not easy to tell; its fruits are locked up in every heart and appear not to men. Chris-

ity also offers the power with which to make progress. But to say what the net result of all this has been in the case of Zulu converts is as futile as to attempt the measurement of mind, or to appraise the joys of the Beatific Vision in terms of American dollars.

Nevertheless, there is and must be in the individual's life a certain visible



A NATIVE EVANGELIST PREACHING IN A KRAAL, NATAL

tianity is a thing not of this world, and not measurable by human standards. But Christianity has done this—it has brought us an ideal, the most beautiful this world has ever known. It has instilled the noblest of principles into our lives; has shown us how we should live, what we should live for, why life is worth living. It has furnished us with an unerring guide to all our actions, an inspiring motive to all our efforts, the sheet-anchor for all our hopes. Christian-

result of all these inward workings, and when this is taken in conjunction with those more material blessings of mental and social improvement with which the missionary has combined it, we find something tangible on which to form a judgment.

I have already given you a peep at the life in a heathen kraal. Now repair to a Christian home. Here we find everything simpler and more quiet. Here polygamy, with all its attendant sensualities and riot, has

given place to restraint of passions and a purer union. Here is but one house and one wife. The Christian man's love is now undivided and all his efforts are centered in one objective. The single house is no longer a stack of grass enclosing a dungeon of darkness, but a square-walled building, humble indeed, but airy and bright. In place of being obliged to crawl like animals on our knees into the heathen hut, we may enter erect as becomes the dignity of man, through swinging doors. We come not into a smoky darkness, but into a dwelling flooded with the light of glazed windows. In the kraal we found the whole family, old and young, male and female, huddled together night and day in the one small room; here we have a dwelling with separate rooms, so that parents and children and strangers may each enjoy some privacy. The air is not only light with sunshine; it is also pure and clean, for no cooking operations are performed herein, but in a special kitchen outside. In the heathen hut, whether for sitting or sleeping, we were accommodated on the floor; now we may sit more respectably on chairs, eat our meals from a table, and rest our weary bones on a raised bed.

At four or five o'clock in the morning, according to season—for the Zulu is an early riser—all are up. We hear a gentle murmur from within. Ah! it is the familiar sound, so sweet to us, but never heard in the heathen kraal. It is the hour of morning prayer, when husband and wife and little ones join their hearts and voices together in a fervent hymn of praise or hopeful supplication for protection and aid. Is not this some-

thing for which to be thankful? Is not this an advance on the life of the kraal o'er yonder, where girls and boys, women and men, crawl daily from their huts out into God's sunshine with never a thought of Him or an acknowledgment of His goodness?

Half a mile away, nestling amid a clump of trees on yonder hill, stands a tiny collection of European dwellings. It is the local missionary's compound. The sun being up, thither the little children from East and West, and South and North are wending their way to school. There the good man's wife or his daughter, or perchance some native assistant is waiting to welcome them and pour into their little minds some measure of useful knowledge.

The husband now goes out to his fields. Across the way the heathen wives, six in number, are laboriously breaking up the sod, clod by clod, with small iron hoes. The Christian, however, has his plow, and with his span of oxen turns over in a day as much of the food-producing soil as his neighbors can plow in a week. At the end of the season he has twelve sacks in his maize-crib, where they have six. Having but one family to feed in place of half a dozen, he can well afford to place half his produce on the market, while they suffer from a perennial dearth of food.

The Christian wife, when not with her husband in the fields, plies the useful sewing-machine, or prepares the frugal meal in the kitchen. Altho her assortment of food stuffs is monotonously small, she has learned to vary her dishes by a judicious use of seasoning, with tomatoes, or es-

chalots or other such condiments as the missionary has brought her, and even occasionally indulges in the luxury of a cup of tea and a piece of bread from the store.

In such ways as this, then, the missionary is driving heathenism and barbarism out of our people. When the happy day arrives that all my race shall have become converted and civilized, to him alone under God

not caused by witchcraft in the hands of an enemy; that charms and such rubbish have no power to heal; that most diseases are caused by an insanitary life, by excesses and other abuses of the body, and that with cleanliness and moderation and useful activity health may be generally secured? Who was it that taught us that a message could be conveyed by a piece of paper? Who was it that



A MISSION CHURCH IN ZULU LAND

will it be the credit. Who was it that dragged us, almost against our will, from the abyss of ignorance and naked animalism? Who was it that left the comforts, the friends, the honors of his own homeland to come and crawl on his hands and knees into a Zulu hut that he might find us and bring us the good news of God, might raise us up, bind our sores, give us hope? Who was it that gave us a cleaner and more comfortable home-life? Who was it that taught us the benefits and decency of wearing suitable clothes? Who was it that taught us that every disease is

unlocked for us the fountain of knowledge by giving us the art of reading, thus bringing us into contact with the greatest minds of the earth? Who was it that brought us the knowledge of our high birth-right, that we are not mere animals, but men and heirs of the Kingdom of Heaven? It was not the traveler, the merchant, the soldier or the statesman, but the missionary. Such are some of the great things that the missionaries of Christ have done for us; and to them, and to the God whom they represent is due our eternal gratitude.




Courtesy of *The Homiletic Review*.

AFRICA DIVIDED AMONG THE NATIONS

POLITICS AND MISSIONS IN NORTH AFRICA *

BY PROF. HARLAN P. BEECH

Political Conditions

HESE are very vital in the missionary situation in North Africa. Here are approximately 17,000,000 of people who have within less than a century—the Moroccans in a slight way only since last November and the Tripolitans not yet—come under the control of France and Italy. What the conditions in the new territories of these two powers will be is still unknown, tho the report of the French Commission was expected daily when I left Tunis. Probably Morocco will be ruled much as is Tunisia; and as for Italy's new possession (?), her only official utterance echoes the attitude of France toward the natives, who constitute about 90 per cent. of the population of these countries. So far as religion and missions are concerned, this means protection of Moslems from any active propaganda to win them; it allows evangelistic work for Europeans, tho with restrictions; under certain conditions it permits school work for Jews, who by a special ruling are regarded as French citizens; and by a legal principle unknown to English law, it greatly hampers mission work by regarding a prisoner guilty until he has proved himself innocent. An incident occurring during my stay in Mauretania illustrates this obstacle. A Moslem youth who

had been baptized was twice kidnapped by his friends, and by means of a bicycle and an automobile he had been twice set at liberty. In February a renegade convert had called upon my friend as a spy, and finding the lad at home, enticed him outside the door, where French officers in league with the Moslems captured him and sent him to prison charged with an impossible crime—of which he will find it hard to prove himself guiltless against a mass of sunburned testimony. One of the further weaknesses of the political situation is that the missionaries are unable to ascertain the exact legal status under which they labor and live. In despair at what I deemed their ignorance, I went to our Consulate and there learned that North Africa was governed very largely by the personal rulings of governors and other officials, and that there was no definite code. Hence it happens that a lenient governor will wink at mission work, while another may be so strict in his personal views as to the interests of the State—which too often means the wishes of Moslems—that in the words of two missionaries, "There is no work which we can do for Christ which is legal here, and any day we may be arrested and commanded to leave the city within twenty-four hours."

There is another phase of the political situation which is very interest-

* In this brief survey Egypt is not included, and for practical missionary purposes Tripoli, being in a state of siege, needs no mention. From Tripoli on the east to Mogador on the extreme west, the countries of Tripoli, Tunisia, Algeria and Morocco are illumined by the varied lights emanating from 37 stations under the care of 27 societies and independent groups of Christians. The workers, according to the *Prayer Cycle for North Africa*, 1912, number 245, of whom 81 are men, 55 are wives, and the remainder are single women or widows, 109 in number. This does not include unnamed helpers of various grades, tho it should be said that the roll of such assistants is lamentably small—the ratio to the foreign workers being less than one to five according to statistics of the Edinburgh Conference, dated December 31, 1908.—H. P. B.

ing to an American. Almost the entire body of missionaries is from Europe, a large majority being British subjects. Absurd as it seems, it is nevertheless firmly believed by the people, and by the lower officials most likely, that these British workers are spies of their Government, and they are correspondingly hated. A German missionary with whom I talked was practically ruled out of an important district because of his nationality. This constitutes so nearly an *impasse* that a number of British missionaries argue that the only way out is for the Methodist Church, which has recently responded to the invitation of the North Africa Mission and taken over much of the work and some of the strongest workers of that mission, to send in a large force of American missionaries. These being from a nation which has no possible ulterior good to gain by their presence, and being *personæ gratae* to France, could accomplish much which seems impossible for the present European contingent. Another suggestion is even more likely to relieve the political obstacle to missions, namely, that a French force be enlisted in North Africa's behalf. This is hardly practicable; for, while many of the demands mentioned below might thus be met, as well as the political preference, Protestant France already bears more than her share of missionary burdens, when the number and poverty of the average membership is considered. It seems probable that the American Methodists at least will come in as a financial aid to French laborers whom they will enroll on their staff—a plan made the more possible because of Methodist missionaries already laboring in France

who might seek out the men and women needed in North Africa.

Religious Obstacles

They are mainly due to the two leading religions which confront Protestant missionaries in Mauretania. The most serious opponents of missions are the Moslems. Numbering some 15,500,000 in the countries considered, they are numerically overwhelming. Two races must be reckoned with, the Arabs and the Berbers, names which are here used in an inclusive way. While the Arabs are in the minority, they hold more rigidly to their faith than the more or less hybrid Moslems, the Berbers. It is among the former that the missionary order of the Senussi are found, who are commonly reported as at present giving themselves to the crusade against "infidel" Italy's invading hosts. The rank and file of the Arabs are perhaps stronger than the Berbers, excepting the Kabyles. Multitudes of them inhabit the Soufs where with infinite labor they excavate gypsum, sometimes as deeply as twenty-five feet, that they may plant their palms in the aquiferous sands—a strenuous life which produces men of strenuous convictions also. Other Arabs are nomads and hence difficult to reach with a continuous and institutional work. Others still, more hopeful, are devoted to agriculture, and revere the maker of the plow, as they outlaw the man who steals agricultural implements. Converts from among the Arabs are almost unknown in North Africa.

The Berbers are scarcely more than nominal Moslems. This was originally implied in their name, given by the Arabs to signify that they spoke a

language which could not be understood—the barbarian in etymology and in common estimation of the old Greek world. One branch of the Berbers is peculiarly open and worthy of consideration, the Kabyles, from whom some strong converts have been won, tho only by the hardest work and the most assiduous cultivation. Sir R. L. Playfair regards them as an amalgamation of Berber and the débris of ancient Greek and Roman colonies; and the cross tattooed on the forehead suggested to me the admixture of Donatists and Arians whom persecution drove into fellowship with the Arabs. Dr. Frease, superintendent of the Methodist work, says of the Berbers: "Not only in numbers but also in vigor and in steadiness the Berber is the backbone of the population. The Arab may be unable to resist the advance of civilization; there appears to be no reason to doubt that the Berber will respond readily to it and to the Gospel, and continue to hold such parts of the country as are unsuited to Europeans and even compete with them elsewhere along many lines. The Berber is the key to the Moslem problem. Before the Mohammedan conquest many of them were nominally at least Christians. They are said cordially to hate Arabs. They never have been Moslems as are the Arabs, whose faith is a matter of race pride and tradition, as well as of religious conviction.

Outward evidences of Moslem religiosity do not flaunt themselves before your face in North Africa. In Kairouan, which is one of the ancient and most famous of their holy places, its most sacred mosque may be entered by infidels. Yet Arab and Ber-

ber alike present an almost impenetrable wall against the Gospel. I did not see a single square inch of Miss Trotter's front door which did not bear the dent of stones thrown in Moslem hatred because a group of English ladies had taken up their self-denying residence in the Arab quarter of Algiers. Even in the most open village of Great Kabylia, Djemâa Sahridj, high up in the Algerian Alps, persecution is the lot of the convert; and only the persistent love of missionaries who have held their position for almost thirty years, has won the tiny handful who have obeyed the Gospel.

The other religion of missionary importance is Romanism. There are in these four countries well over a million Europeans, France being in the lead, with the Spaniards second, tho in Tunisia Italians predominate among foreigners. While Jews number some 330,000, and tho the most perfect piece of Protestant work which I visited was the London Jews' Society's school of 250 in Tunis, they do not need to be counted among the opposition, as Romanists must be. Coming from lands where Catholicism has only an external hold on men, especially those from France who are likely to be bitter against a deposed religion, Romanists are apt to be without any definite religious convictions. Except for the sermons of a liberal priest in Algiers who draws a congregation of a thousand men every Sunday to hear discussions of modern subjects, I could not discover much beyond magic in the churches of North Africa—the land of Cyprian, Tertullian and Augustine, as well as of martyrs innumerable. Yet the priesthood is alive to the encroach-

ments of Protestantism and tries to meet the situation by interference and varied opposition, including the imitation of Protestant missionary methods. A further difficulty, seen among Romanists but also among almost all the immigrants from Europe irrespective of religion, is the extremely materialistic attitude of men. The development of a new region, which is being found to possess minerals of value, has created a feverish desire to get wealth, or at least a competency impossible on the northern shore of the Mediterranean. This makes them deaf to the spiritual claims of Christianity and disregarding of the ministrations of the Church. Infidelity is more likely to result than anything else, unless in some way the attention can be arrested by a form of Christianity which manifests its power in actual living and in altruistic efforts for the spiritually destitute. Superintendent Frease said at the annual meeting of the Methodists at Tunis, in February last: "Perhaps the two most difficult problems confronting evangelical Christendom are those of effectively reaching the Latin races and the Moslems. These are very different sections of the human family and appear to be the least responsive of all to the preaching of the Gospel; indeed, they may almost be said to have resisted it *en masse*. In the current number of the *Methodist Review* Bishop Burt, in an article which should arouse the Church, says: 'There is no part of the world that needs the Gospel more than these Latin countries. . . . Where Romanism has been dominant, there you will find, in proportion to the absoluteness and time of its sway, ignorance, idolatry, and human degrada-

tion. . . . Therefore thinking men and women in these lands are being driven into infidelity; indeed, most of them are already there, while the ignorant are still deceived . . . and they are immersed in idolatry.' It is impossible to exaggerate the need of evangelization, or to overestimate the effect it would have on the whole missionary situation of Africa."

Missionary Methods

What are the methods employed by missionaries facing such complicated obstacles as are found in North Africa? Not always those which they desire to follow, for French laws—and doubtless Italian law in the future—permit only a few lines of effort, while they forbid or seriously circumscribe others more promising in results. Thus schools are impossible except when conducted by French citizens, or else when they are for the benefit of foreigners. This means the training of assistants privately, much as ministers were trained in the United States until a century ago. It has its advantages, and the small group system, which is also followed, likewise permits greater study of the individual and his abilities. The tremendous leverage gained through Christian boarding- and day-schools is lacking, however. An attempt is being made to establish hostels in which pupils and students in government schools live and are cared for spiritually and socially. This promises well. While children can not be gathered in day-schools, I saw in the heart of the Arab quarter in Algiers a company of 50 Arab girls, so full of life that an attendant, tho armed with a long rod duly brought down on their heads when too mischievous,

could hardly keep their attention for a Christian talk. Smaller groups are perhaps more useful as mediums of teaching hymns and the rudiments of Christian truth.

Medical work, so indispensable in Moslem missions, is also greatly circumscribed. If French citizens holding a doctor's diploma could be secured, medical work would be possible, and this is now the thing aimed at. Meanwhile medicines may be dispensed to friends by those who are not practitioners, tho they can not be sold. I found one village where a missionary with only a year's training had ministered to as many as 6,000 annually, but that was exceptional. Used under the handicaps mentioned, and in one case through a friendly French physician who donated his services, medicine has proved that Mauretania is no exception and that hospitals as well as dispensaries are a desideratum of the future.

Even evangelization is almost an impossibility for Moslems. The law opposes it, Moslem fanaticism is inflamed by it. What then? Law does not forbid Moslems from visiting the homes of missionaries, particularly for social reasons. Hence one finds what might be called churches and social settlements in missionary homes. Some of the workers hold open house five nights in the week; and I have seen in these groups, which may number as many as fifty, the advantage of the legal prohibition of large assemblies. Gathered as friends, with games, conversation, refreshments and closing religious exercises, these men are exposed to the contagion of Christian friendship and occasionally yield. It is also allowable for these friendly groups to hold dis-

cussions, and Moslems revel in just this exercise, especially if there happens to be among them students from the Moslem theological seminaries—such as I have seen at Mr. Purdon's, whose house is hard by the school of the famous Mosque of the Olive Tree at Tunis. Then one often witnesses in the words of a Moslem convert who used to be muezzin crier of a famous Tunis mosque, "the fanaticism breaking forth in their eyes like sparks." It is sometimes necessary, so an Irish friend of mine believes, to use brawn to expel Moslems who outrageously defame both the missionary and his Christ. Another worker, exiled from the Kongo to Tunis, holds an opposite view and does not so much as twirl his mustache under such attacks. Village visiting is also allowed, tho it has its risks and is always limited as to publicity. In general it may be added that every sort of Christian friendliness is used, mostly with individuals and small groups.

But what of the harvestings, or rather the gleanings, from these arid fields? It is undisguisedly discouraging work. The Edinburgh Conference Atlas reported all told at the close of 1908 only 184 communicants, and doubtless a very small portion of these were from Mohammedanism. Even when such converts are won, they are subject to so fiery a trial of faith, that it is not surprising that a considerable percentage yield as did Peter. Yet there is better ground of hope for the future. Hitherto and until the coming of American Methodism at the invitation of missionaries on the field who realized the lack, there was no organized church for Moslems, and practically none for

converts from Rome. The singular constitution of the missionary body, made up of Plymouth brethren, women largely securing their own support, independent workers, and the beginnings of other missions which had not yet reached the church stage, had made the convert feel his isolation with no organization to minister regularly to his spiritual needs, and no extended fellowship to strengthen him in times of trial. Now there are churches, and soon in the great centers there will be object lessons of ecclesiastical efficiency and strength. Another equally serious defect is in a fair way to be remedied, namely the lack of native workers of adequate training. This is actually and systematically being done in Algiers, Tunis, and less definitely in other centers. Moreover, Italy has in hand and in mind the preparation of workers for the Italians in North Africa. When in Rome I learned enough of the plans of the Northern Methodists and the Southern Baptist Convention to make it evident that not only a present need would thus be met, but that it would also furnish a suggestion worthy of following in France and Spain where American societies are laboring. Moslem workers for some time to come will find their task extremely difficult, but if well trained and wisely located they can probably be very useful.

Is It Worth While?

No; if the number of converts and the many items of the missionary program in North Africa are compared with the returns from productive fields like Korea, certain Indian fields, and Uganda, or mission work in Kamerun and the region west of Lake

Nyasa. But there are other criteria by which one should judge of the situation. Missionaries of the Protestant churches in these countries have not yet been on the field a generation; they have been a disorganized collection of units, with no common policy; relatively few of them have been men, and a very small proportion of these few have been ordained; translational and book work have been largely neglected, or else material was used which was produced in Egypt or Syria, and hence was partially unintelligible. Yet these same workers were and are Christians of the deepest consecration and kindliness. Their lives have been eloquent witnesses to the truth and of the saving power of Jesus. These items can not be put into statistical tables, but they are vastly important assets in missions.

The work is worth while in its relation to the African Moslem menace. North Africa is the supply center for the northern lobe of the continent in the Moslem propaganda. Why not divert their energies to the home base and so leaven that center that opinions may gradually change? France and Italy are not less favorable to Protestant missions than Britain in certain parts of Northern Nigeria, and Moslems are not as likely to suffer death on conversion in North Africa as in the Egyptian Sudan. Moreover, within a few years at latest one or more trunk lines will cross the desert on their southward way—a recent issue of *The London Times* said—to reach eventually the Bonanzas of Katanga in southern Kongo State. Not only France and Italy, but Germany as well, are interested in these plans for development.

As St. Paul did not deem his years in Ephesus wasted since the Word of God might thus be spread by caravans throughout all Asia Minor, so reaching North Africa Moslems even superficially may prepare the way for winning the Sudan and more southern sections of Africa.

It is worth while, if the policy is changed, so that greater emphasis is laid upon work for Europeans, in the same way and for the same reasons that the work of the American Board in Turkey for Armenians and of the United Presbyterians for Copts in Egypt has been most helpful. Neither board prefers work for Oriental Christians; they would rather win Moslems. But in each case an indirect work has been done for the Moslem world of the utmost value to those nations. New Turkey owes much to Protestant missions, and so does New Egypt. Meanwhile thousands of Copts and Armenians have become evangelical Christians and the ancient churches have been revived and blest. Even so, Catholic Italy, Spain and France may be largely blest by the sight of real Christian living in the lands south of the Mediterranean. It can not fail

to stimulate evangelical piety and Christian activity in the European homelands.

It is worth while, for these four countries are woefully needy. Fifteen millions are dependent upon Protestant ministrations to bring to them a knowledge of saving truth, a true family life, mental enlightenment, new industrial ideas and ideals, and a Christian brotherliness founded upon the doctrine of the Divine Fatherhood to which Islam is a stranger. Less than a century ago Romanists brought from Italy the right arm of Augustine—the arm with which he wrote his “Confessions” and “The City of God”—back to Bône, the ancient Hippo. To-day it is well worth while for Protestantism to bring back to that ancient seat of Christianity the strong right arms, the trained minds and the consecrated hearts of a multitude of faithful believers in and witnesses of the uniqueness and supremacy of our Prophet Priest and King, who would also be the accepted Sidna Aissa, the “Lord Jesus,” of Moslem and Romanist alike. It is worth while because Jesus Christ said nineteen centuries “go ye,” and He has not yet seen of the travail of His soul and been satisfied.



THE BIG DRUM OF THE MENG0 CATHEDRAL,
UGANDA, AFRICA

MISSIONS AND OMISSIONS

BY AMOS R. WELLS, TREMONT TEMPLE, BOSTON
Editorial Secretary of the United Society of Christian Endeavor



WELL remember the amusing way in which Professor Palmer, of Harvard, in a course of lectures on the operations of the mind, described the process of getting up in the morning.

You lie there, drowsy and comfortable. The bed is warm and the outer air is cold. The recumbent position is grateful. Your muscles purr in content. And yet you have an uneasy sense that you ought to rise. Yes, it must be almost breakfast time. The rising-bell rang a long, long time ago. But—and you lose the chain of thought. With a start you awake again, a sunbeam falling on your eyelid. Yes, you certainly ought to be up. You have a hard day's work before you. There is Jones you must see first about the new hardwood floor. Then you must try to collect the bill that Smith owes you. Then you must—and a cat-nap has the rest of the list. Once more you awake, very gradually. How comfortable a bed is, anyway! What's the hurry? Why not take another little nap? Why—and you find yourself out of bed, and putting on your clothes!

Just what did it, you do not know; no one ever knows. At one instant you did not will to rise, and at the next instant you did: that is all the wisest man can tell you about it. But the fact of your rising is apparent, and that makes all the difference in the world.

I have met in my Christian Endeavor work an unusually large number of missionaries, of practically all

denominations and from all the great mission fields and most of the small ones. Many of these I know very well, and count among my personal friends. They are glorious men and women, no nobler anywhere. They are men and women of intelligence, of executive force, of piety, and of devotion.

But I know just as many bright, forcible, spiritual and consecrated Christians in other walks of life—among teachers, let me say, or physicians, or merchants, or editors. The missionary world has perhaps no larger share of them than any other section of our Christian forces.

What is the difference, then, between these missionaries and the teachers, doctors, editors, that have remained at home? What is the missionary's glory and crown?

Simply that inexplicable exercise of the will: he has got up! He has risen from his bed of religious ease. He has said "Yes" to the Master's reveille. He is on his feet instead of his back, and he is about his Father's business!

It would be very easy, for every missionary, to lay a hand upon another man or woman that possesses, seemingly, every missionary qualification. These non-missionaries, are consecrated, able, earnest, resourceful; and to them also the missionary call has come. They have every missionary essential—except that of being missionaries.

Our definition of missionaries is broader than it once was. I know a foreign missionary who has always, I believe, lived in Boston. He has taken no course in a theological seminary

and has never been ordained. Indeed, he has always been a Boston merchant. And yet he is one of the most efficient and glorious foreign missionaries, for he has dedicated his life to that great cause, and in its interest he has spent and been spent for many years.

Taking, then, the broad definition, a missionary is one that hears the call of Jesus Christ for the saving of the world and obeys the call. In obeying it, he may stay at home or go abroad, be a preacher or a layman, give money or time or thought or all three—it does not matter, so long as he obeys.

Missions or omissions—the difference is simply this of obedience. And that is just the difference between getting up and lying still; it is a matter simply of doing what we know we ought to do, or failing to do it.

Of course the omission folks are doing many other good things. They are doing so many good things that they forget they are not doing the best thing. That is the insidious danger of all sins of omission.

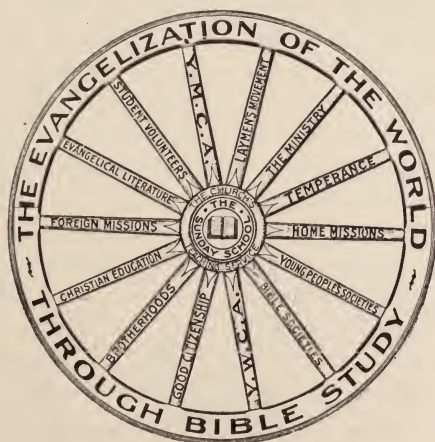
They are passing the contribution-box, and superintending the Sunday-school, and singing in the choir, and

speaking in prayer-meeting, and visiting the sick, and editing religious papers—all good things to do; nay, the best things to do if the Call sends us to do them. All very easy and lamentable substitutes for the Great Surrender, if the Call does not send us to do them.

Life is almost absurdly simple. The hand of death brushes away all of its fancied complications. There is only one question then, "Have I done what Christ wanted *me* to do?"

The only omissions that will trouble us in that time of clear seeing will be those of disobedience. Omissions of money-getting, of fame-getting, of ease-getting, of friend-getting, even, will be disregarded then. Omissions of obedience—in them are the weeping and the gnashing of teeth.

But the missionaries! the souls that have dared to find their pleasure in the pleasing of Christ, and their power in the service of Christ, and their fame in the approval of Christ, and their wealth in the sacrifice for Christ—these will have no omissions to torture their consciences, but they will see their lives beautifully entire, shining like pearls in the sunshine of God's benediction.





MR. A. W. FAKER AT THE COMPOUND OF THE NATIVE LABOR ASSOCIATION, SOUTH AFRICA

AMONG THE GOLD DIGGERS IN SOUTH AFRICA

MISSION WORK IN THE GOLDFIELDS OF THE WITWATERSRAND, TRANSSVAAL, SOUTH AFRICA

BY A. W. BAKER, SOUTH AFRICA, CARE PRINCIPAL BOOKER T. WASHINGTON,
TUSKEGEE, ALABAMA
Director of the South African Compounds Mission

THE Witwatersrand (White Water's Range) is a district in the Transvaal, about 1,000 miles from Cape Town, 500 from Durban, and 380 from Lourenço, Marques, the three principal ports of South Africa, its center being the city of Johannesburg, which is connected with these three ports by rail. Imagine a huge wheel, the tire or circumference of which includes all South Africa, and part of Central Africa as far as Lake Nyasa. The hub represents Johannesburg, and the spokes are the roads from all points leading to the Rand. People those spokes with myriads, like black ants, thronging constantly to and fro, and dropping off the spokes at every few miles. These myriads are the natives of some 40 tribes thronging the gold

mines and passing to and fro all the year. Or picture to yourself Johannesburg as the heart of South Africa, drawing into itself all the best blood of all her native tribes, and then pumping it back into all the veins and brains and customs of her social life; and this will give some idea of the tremendous importance of this magnificent center of work. Some one has said, awfully but truly, "they come to us *savages*, and they leave us *devils*." Thank God, "the Gospel is still the power of God unto salvation to every one that believeth" and still possesses life-giving power. Its healing, cleansing, enlightening and uplifting influences have been carried forth to every part of that great circumference.

The gold mines at this center first began to attract native laborers in or about the year 1887, and rapidly ex-

tended until at the present time they cover some 60 miles from east to west. Along this line, at intervals of a few hundred yards, are dotted the compounds. These are great square enclosures in which the natives of the various tribes are housed in rooms, containing from 10 to 50 men. The number in any given compound varies from 1,000 to 6,000. The largest proportion of these laborers are recruited by agents of labor associations, of which the most important is the Witwatersrand Native Labor Association. These gather the workers into compounds in their own territories, and feed, clothe and transport them to a central compound at the Rand, from whence they are distributed in batches to the various mines connected with the association. They receive wages ranging from \$10 to \$15 monthly, and their food. Some, by displaying exceptional mechanical ability and trustworthiness, earn as much as \$25. They serve in gangs under white bosses, and these usually appoint one of the natives as boss-boy. They work on shifts, day and night, alternating every week. These shifts differ in different mines; on some they last eight hours, on others nine, or even twelve in exceptional cases.

When off shift their time is their own, and is devoted to all kinds of pursuits, preparing their food, mending clothes, making necklets, bracelets, or other ornaments for sale, dancing, visiting friends in adjacent compounds in the same labor district, or in sleep. To visit any other labor district a special pass is required from the compound manager, and there are stated days and hours when these passes are issued free of

charge. Each mine or group of mines has a native hospital with a white overseer and native helpers. This hospital is visited daily by a physician, and medicines and attention are given free of charge to patients.

With the exception of some 5 per cent., who are employed on necessary labor, the workers are free from midnight on Saturday until Monday morning, a great number being free from 6 P.M. on Saturday. This is the period in which the illicit liquor-dealer plies his hellish traffic and makes such immense profits that imprisonment (without the option of a fine) for six months for a first offense, and for twelve months on conviction for the second time appears to have no terrors for him. There is a regiment of from 800 to 1,000 illicit rum-sellers, mostly whites, in gaol all the time. We believe that this is entirely due to the suicidal policy of relaxing the prohibition law and permitting employers to give what is called "kafir beer," brewed from corn with a small percentage of alcohol, to their natives as a preventative against scurvy. The craving is awakened in those who have not become alcoholized, and stimulated in those who have, and then the victim *must* satisfy it.

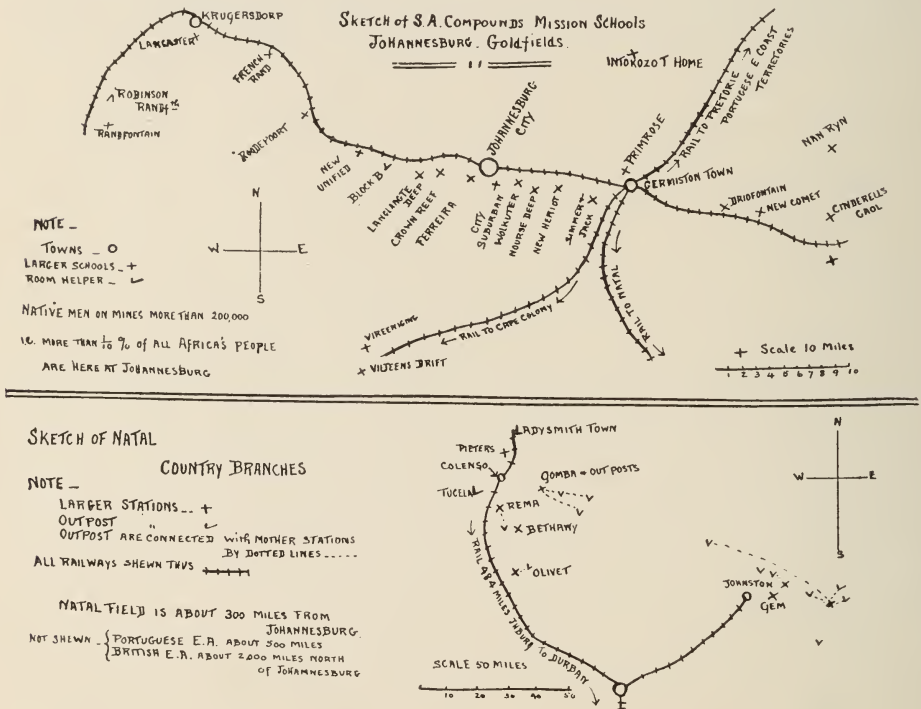
With but few exceptions the compounds and hospitals are open to the ministrations of the Christian worker at any time on Sunday; and it would be hard to find a finer vantage-ground for preaching the Gospel in any part of the world. The very finest youth and manhood of all the South African tribes, ranging from 15 to 50 years of age, are here assembled within reach of the Gospel, and

in any one compound members of many tribes may be found, and as many as 15 tribes may be represented in one compound. On one occasion 13 men who knelt with us as penitents in the ring, represented no less than 10 African tribes. On January 28, 1911, we baptized 26 converts, comprizing members of seven tribes.

When the evangelist addresses one

do not stay longer before returning home, approximately half a million of men visit and work on these fields in the course of three years.

There are also a considerable number of unmarried native girls in domestic service who are subjected to very severe temptation from white as well as black men. Some special work should be immediately undertaken for these girls. The locations



group of natives in any of the mine compounds he may be preaching in that one service to men who will carry the Gospel to half a dozen different parts of Africa. The reader will note that the number now employed in the mines and towns along the Rand approximates 300,000, and these are constantly going and coming, and as the period of enlistment is for one year, and the great majority

adjoining some mine compounds and the towns are also occupied by a considerable number of colored women who are living lives of shame. The marriage laws of the Transvaal in relation to the native peoples are a scandal to humanity, and provocative of the most flagrant immorality. The man whose wife proves unfaithful to him has no redress against her or her paramour. When taxation is being

imposed the native woman is reckoned to be the wife of the man who has taken her as such according to native law and custom, but the courts of law refuse to recognize the relationship as that of man and wife.

Yielding to a very distinct call from God, the writer, in the year 1895, relinquished the practise of the law in Pretoria, and in February, 1896, commenced work in the city and suburban compound at Johannesburg. He was soon joined by Mr. Angus Black, and then by Mr. Mabile, and later by Mr. Rivett and others from time to time, and later, during a trip to Australia in 1899, the constitution of the mission was framed on interdenominational lines, and it was called the South African Compounds Mission. A central council was formed in Melbourne, and committees formed in several other centers in Australia, New Zealand and Tasmania. During the period of the war, Mr. L. A. Swanson remained in Johannesburg and did excellent work, of which the fruits were manifest as soon as peace was restored. Abstinence from alcohol and from tobacco in all its forms, open confession of sin and restitution were made conditions of membership. The great majority of the natives at that time came from Portuguese possessions in the southeast. Our principal object was not to educate, but to evangelize; that is, not to give higher education to a select few, but to equip every convert with an elementary knowledge of the Word of God and the doctrines of grace, and to send him back as an evangelist to his people. We, therefore, determined not to teach English or other foreign languages, but to teach them

to read the Word of God in their mother tongue, and to be able to write, so as to keep in touch with us.

When the work was first begun there was a very strong prejudice against the preaching of the Gospel to Kafirs, and a still stronger one against any form of education. As we considered it essential to have our halls right alongside of the compounds, and all this land was under the control of the Gold Mining Companies, whose managers and compound managers were in many cases bitterly hostile, it was a work of some difficulty to get sites, or even to obtain admission to the compounds, but gradually the way opened, until now with but very few exceptions, the compounds are open to Christian workers of every denomination. Carrying a baby organ upon his shoulder, the writer began the work in the City and Suburban Compound, where, by kind permission of the directors, he had built a hall 40 by 20 feet, with two rooms attached for a native evangelist, and a small cottage for himself.

From that small beginning in February, 1896, the work has extended until we now have 21 halls along the Reef, each of which has its native teacher-evangelist, himself a convert of the mission, and supported by the free-will offerings of his congregation. Converts are taught that they ought to give at least one-tenth of their income to the Lord, but no pressure is exerted. Each congregation elects its own treasurer, who collects the tithes and the free-will offerings on the Lord's Day, and puts them into his bag. From this bag the teacher receives from £2 to £3 monthly if there be funds sufficient.

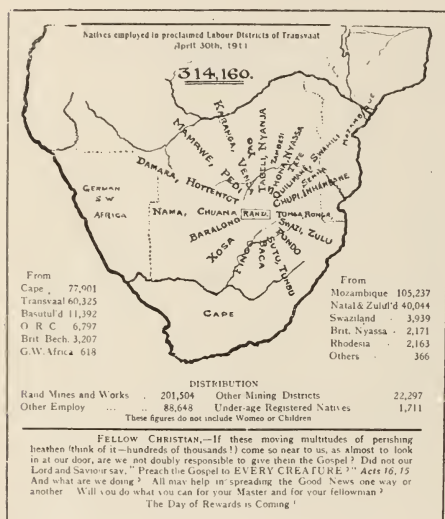
If there are less than £2 (\$10), the mission makes up the difference from general funds. The object in fixing the allowance for evangelists at less than the average wage in the mines was to take away any incentive to seek the office for the sake of gain, and to confine it to those who felt called of God and would take the work out of love to Him. The aver-

evangelist is expected to visit the hospitals in his vicinity once or twice a week, and to exhort and pray with the inmates.

On the Lord's Day, their only day of rest, a number of the converts gather at the hall at about 8 A.M., in groups of from 10 to 50. After a prayer service of half an hour, these people go forth to preach the Word in the open air. When the group exceeds 20 it usually divides into two parties, three or four compounds being apportioned to each. These groups continue thus, holding several open-air services in each compound until 1 P.M., and then return to their hall and have lunch together. At three o'clock in the afternoon they assemble in the hall and have an evangelistic service, and reassemble again at 7 P.M. for the same purpose.

Let us visit a compound. Outside of the gate and in front of the manager's office is gathered a huge crowd of natives surrounding a band of 200 or more dancers, semi-nude, and decked out with ostrich feather head-dresses, oxtail appendages to arms and knees, and skins and tails of various wild animals depending from their waists. Before them, and seated on the ground, are a score or more of drummers with their native pianos or tom-toms, and these are flanked by half a dozen big drummers with hogsheads, or iron oil-drums covered with hide which produce a deep basso. On the veranda stand a group of white ladies and gentlemen for whom this special exhibition of savage and lewd barbarism has been arranged. It will be paid for with an extra supply of beer.

We pass them sadly and enter the compound. Setting down our har-



age wage of the laborers in the compounds is about £2 10s. (\$12.50) and food. The evangelists have to provide their own food out of their allowance. The temptation to shirk work so as to attend school is overcome by holding two sessions, the night shift workers coming from 8:30 to 10 A.M., and then having their sleep, the day shift coming from 6:30 to 8:30 P.M. When they have mastered the 21 language charts on the walls they pass into the spelling-book or first reader, and from that into the Testament, and take their places in the Bible class. On Wednesday and Saturday evenings evangelistic services are held in the halls. The

monium we soon have a group of 100, perhaps 200, heathen around us. They are very musical and quickly pick up a chorus. A hymn is sung—two short testimonies are given by converts, in different dialects; I follow with a Gospel address, and then make a strong personal appeal for decision for Christ. Down we all go on our knees. This is the signal for 20 or 30 to scamper off laughing loudly, while others saunter past, making jocular, and often uncomplimentary, remarks. A chorus is sung, "Come to Jesus, Come to Jesus, Come to Jesus Just Now." Then one creeps out and then another, and yet one more, and kneel before the preacher, who, laying his hand on each head in turn, says, "Now, just tell the Lord what you want Him to do for you." After each seeker has offered his broken prayer, all three follow in a prayer for pardon and for cleansing and for the Holy Spirit. The Christians now gather round and shake hands with the penitents, inviting them to the nearest school, their names are taken, and very often this becomes the first step in a life that is subsequently signally owned of God in the redemption of others. We move off and hold similar services in different parts of this large compound. Then we go on to the Witwatersrand Native Labor Association's distributing compound. Native recruits crowd into one of the large airy rooms, climb up on to the sleeping-galleries, squat upon the floor, fill up every available space, and crowd around the door. In this audience of 600 or 700 there are representatives of perhaps 15 or 20 tribes, from as far north as Lake Nyasa to the southernmost point of Africa, and

from Quilimane in the east to Damaraland on the west; and among our converts are men who are ready to witness for Christ in almost any of these languages.

Thus, on every Lord's Day 21 groups of living witnesses to the power of the Gospel of Christ are busy from one end of the Rand to the other, sowing the seed of the Kingdom and reaping as they sow. This training fits them for evangelistic work in their own homes, and the truth is prest upon them that they are saved to save others. So effectively has the Holy Spirit used these simple witnesses that in one district of Portuguese Gazaland alone our converts have opened some 40 schools and preaching-places, and are carrying on the work of teaching and preaching without remuneration; and on three pastoral visits it has been my joyous privilege to baptize respectively 160, 121, and 65 of their converts.

In Natal also, our converts have evangelized extensive districts, and have several churches and many outstations. There is scarcely a district in South Africa where converts of this mission are not at work in connection with various other missionary societies. We have had the glad privilege of baptizing 3,017 converts, representing 30 tribes; and many redeemed ones have gone triumphantly into the presence of the King.

There are many compounds which are scarcely touched, and not one that is adequately and thoroughly evangelized. We need Spirit-filled leaders to take up and systematize and organize the work in this grand strategic center of evangelism for Africa. May God anoint and send them forth.

CHRISTIANITY IN CEYLON:

THE OPPORTUNITY AND OUTLOOK

BY A. G. FRASER, KANDY, CEYLON



CEYLON is comparatively rarely heard of in missionary magazines. It is a very small island and contains only a little over four million of a population. That, however, is perhaps its greatest asset from the missionary point of view. It is so near India, and so many of the prevailing conditions in India are represented there that, being within small and manageable compass, it affords, perhaps, the best position in the whole continent for studying by experiment the problem of Indian missions. It is through small nations that the world has been chiefly influenced, through nations which were so small that they could isolate their problems and see the whole of the forces at work at any one moment, and more or less estimate their action. It was no accident that made Jehovah isolate for Himself a tiny people. Immense emphasis was laid on the isolation, altho the ultimate object of that very isolation was all the nations of the earth. Through that people came the revelation of God to the world, and Jesus Christ, our Savior. Through another tiny people, the Greeks, for the greater part of their history also isolated, came our most penetrating philosophy and most fruitful language; through a third small people came ultimately the foundations of all our law, and the elements of our rule and discipline, through the citizens of Rome. Later we find it was a small and isolated island which, because of its very isolation, was able to build up a constitutional government and

teach the principles of constitutional liberty to the neighboring continent of Europe. It is an island similarly placed which first has realized, then taught to Asia the lesson of Asiatic self-consciousness and of how to learn and adapt the knowledge of Western Europe.

Dr. Mott has described Ceylon as "the Key of India," and the more one sees of the work there, the more one realizes that it is not merely a happy phrase, but that it contains a large truth. The races in Ceylon are of the same type as those in India, the Singhalese being descended from the Aryans of North Central India and the Tamils being the same race as the Dravidians who inhabit the South. The religions of Ceylon are Buddhism, Hinduism and Mohammedanism. Christianity has, however, been longer in Ceylon than in India. Ceylon, as an island, and on the highway to the Far East, has been much more open to European influence than India, and is, therefore, considerably further advanced than India in its knowledge of things Western and of Christianity. Nearly 10 per cent. of the population are Christian, by far the larger proportion of them being Roman Catholics.

The Missionary Task

When one considers the size of India one realizes the advantage of having a bit of it, so to speak, isolated, as in the case of Ceylon. The population of India is larger than that of North America, South America, Africa and Australia combined. Yet the area of it is only half that of the United States. The problem of working so vast a population and

so crowded a population may well appal any man. The task before the English Government is not understood by any of her critics, either at home or abroad. But if the task before the English Government is great, how much greater is that before the Indian missions, for whereas the Government has to deal with the peoples of India in a few particular phases of their life, Christianity has to come in contact with the whole of their life and ultimately not only to affect, but to control, the whole of their living. Again, India in the past has done more to influence Asiatic thought than all the rest of Asia combined. She is going, I have not the slightest doubt, to influence Christendom in the near future more than all the rest of the nonchristian races combined. As we think of the movements that have come from the East into the West, we can hardly mention one in the realm of thought which has not come from India. Theosophy, vendantism, sun-worship, with the lowering of the moral standard, have all come from contact with Indian thought. I do not mean that Indian thought will always necessarily depress. I believe it may do the very opposite, and infinitely raise. But it is either going to raise or to depress our standard of thought and living throughout the whole West. No nation yet has come in contact with India through travelers or through Indian immigration without being profoundly touched and influenced by Indian thought. No other people probably have molded China as India did centuries ago through her gift of Buddhism. No other people have so fascinated their conquerors of all kinds as have the Indians. I believe

personally that the greatest contribution to Christianity which we may expect in the future will come from India when she has accepted her Lord and has thrown upon His revelation the light of her worship and acceptance.

Any one looking at India to-day can not help seriously studying the growth of her national consciousness, "for the very name of India is a synonym for caste as opposed to nationality," and as Max Müller has said, "The Indian never possess the feeling of nationality." Yet to-day undoubtedly India is beginning to feel her unity, and the presence of Mohammedan, Hindu and Christian on the same platform is significant of a great deal more that lies behind. I believe myself that the national movements have been inspired and guided by God. There might have been real danger had Christianity, as we conceive it, been given to the East without alteration, change or adaptation, and it could have led to no other result than the impoverishment of the future of our faith. Each separate building fitly framed together is to grow into a holy temple of the Lord, according to the hope of St. Paul. But each separate building will surely keep its own beauty and add to the glory of the whole. We do not expect to see all the nations become one in a great, gray, colorless uniformity, but we hope to see them, each shining in its own beauty, in its own individuality, part of one great and glorious mosaic. Just as individuals are all but broken lights of Him, but in the whole Church the whole Master may be revealed, so each nation can only show forth its own characteristics best, but when

each has added its message, then we shall see the great and glorious temple rise in the beauty of the whole. And so the national movements have come in time to preserve the nations for the day when they shall bring their glory and their honor unto Him.

How Preach Christ

Then the question comes, how are we going to preach Christ so that Christianity may be adapted and adaptable to their special needs. It is obviously absurd, for instance, to any observer that we should plant the various sects of evangelical Christianity into each Eastern land, the Baptists, the Plymouth Brethren, the Anglicans, the Friends, the Presbyterians, the Congregationalists, the Seventh-Day Adventists, the Wesleyans, and heaven knows how many more. Such a condition of things only requires to be seen to be recognized as wrong, and yet we can not preach otherwise than in our divisions. The whole body of Christendom in the West is bound to take the Gospel to the nations that know not God. But they can only take the Gospel as they have understood it, fully it may be, or partially, or scarcely at all. But in whatever measure they have understood it and in whatever way, in that measure and way they are bound to take it. But we have grown accustomed to the idea that Jesus Christ is dumb before the nations waiting for His witnesses to plead the story of His Love. We have not yet perhaps grown accustomed to the idea that we should be dumb before the nations waiting for our witnesses to plead the story of that Love. Christ's message to us was, "Even as the Father hath sent

me, so send I you." He spent His time in doing good to all that came in contact with Him and training twelve that they might be His witnesses. It is perhaps not a bad example for the Church to-day to let her missionaries, so far as in them lie, do good, representing the Love of God wherever they see the needs of men, and like Christ, not only on the spiritual side, but on every side that needs life and needs it more abundantly, while their main work is that of training the Christians of the country, who themselves will take the Gospel to their own people.

In Ceylon we have hitherto had a large proportion of the work of the training of the children in the schools in the hands of Christian missions. Now that is going to be no longer possible, owing to the introduction of compulsory education. It is not possible that missions should be able to cover the ground as rapidly as government, or as the wealthy endowed Buddhist temples, or, in the north of the island, Hindu temples. We have, therefore, to consider carefully what attitude we are going to take toward this extension work, and there is a very greatly preponderating opinion on the part of missionaries working in Ceylon that this work must be done through the training of teachers and evangelists. St. Paul calls the messengers of the churches "the glory of Christ." Now these messengers of the churches in the mission field are the evangelists and teachers, and they form eight-ninths, or thereabouts, of the missionary force as a rule, and not only are they the great majority of the missionary army, but they are the portions which lie nearest the people, the most ob-

served and best known of all the witnesses of Christ. They are used for both pioneer and pastoral work, and against them all the waves of opposition first break. The chief responsibility for the extension of the Kingdom of God is in their hands, and it is through them that unto the poor the Gospel is preached. In Ceylon the evangelical churches have about 2,000 of these men and women representing them, and they have about 100,000 children in their hands, as well, of course, as the influence they exercise over the adult population throughout a large area.

The Difficulties

The difficulties in Ceylon which lie in their way are as grave as any which can be found anywhere. There is a great deal of Western rationalism published in local newspapers, partly through organs brought into activity by the theosophical movement and partly through direct European or American agency. The leading missionary of the Hindus in the north, for instance, is an American lawyer, who tries to prevent parents from sending their children to Christian schools, and builds up Hindu opposition. In the Singhalese country the chief organizer of the Buddhist opposition and the Buddhist theosophical schools is an Englishman. There are many more European and American workers for these faiths.

Then the temples are very richly endowed, indeed, and the priesthood is very numerous, and owing to the rule which compels them to beg for their food, the priests are continually visiting among the people. Then there is the strong sentimental opposition on national and patriotic

grounds to a foreign faith and to the messengers of the foreign faith.

In other words, the messengers of the churches are met by a strong intellectual, monetary and social opposition. We can not compete equally along any of these three lines. We have not got the money to diffuse literature to the same extent as the non-Christian; we have no endowments, nor can we give to our teachers the social prestige which the priesthood have held for ages. Our men are solitary against all the powers of numbers and material forces. It is true again, as in the early days, that it is by the poor that the Gospel is being preached to the poor. Many have thought and said that to-day Christianity comes with all the power and prestige of the civilized West. Nothing of the sort. It is true only in a few big centers of population, but the average and most commonly seen representative of Christianity is the poor village teacher and evangelist, making his approach from below and not from above. And just as in the early days, there is only one thing that we can bring against all the forces of this world, which is not open to our opponents to a greater degree, and that is the power of inspired and trained character. Jesus Christ did not get His apostles by any special providence, but only through patient training. Nor need we expect to get trained and worthy characters to represent Him in our villages and to represent us as His messengers by any special providence either. God will not use our negligence when we might give of our best in training. So in Ceylon we believe that we should have an efficient training

for our village teachers and catechists.

The first element of efficiency is close and unhurried contact between teacher and taught, for it is not facts which have to be imparted, but character which has to be trained. Our Lord "tabernacled" with His twelve after He had selected them, and thus He trained them. The object in training is not to teach the student facts about life, but to give him favorable conditions in which the seed of the true life may develop. Any training should be able to lead the student into the firm habits of the devotional life and should show him how to understand and study his Bible. But such a training means either a very small number of pupils or a very large staff. It must mean one or other. In any case it means a staff large enough and pupils few enough to allow full personal contact between teacher and taught. Such a proportion no one missionary society could get in any one training institution, and so in Ceylon all the evangelical missions would like to join together. We have not got the money yet, and this is merely our proposal, tho nothing practical has been done except the making of an appeal in this direction. But the proposal is that the American Board of Missions, the missions of the Anglican Church, the Friends' Mission, the Baptists, possibly the Wesleyans and the Dutch Presbyterians, should unite in the training of village teachers and catechists. There will be a central compound in which all training would be done while each cooperating body would have an autonomous compound adjacent to the central one. The central compound will be governed by

a body composed of the representatives of the cooperating communions, and the training would be in the hands of the representatives of each section. The training given would include not only that of Bible study and of normal work, but our ideal would be to make our men useful in every direction, to make them real witnesses of Christ as He was of the Father. Much of His life was given to healing and to teaching the people along the lines of their daily needs and daily necessities. He represented to all the needs of man, body, soul and spirit, the adequacy of God. So should His witnesses to-day. Thus they would be the handy men and women of their villages. They should be trained in the diagnosis of the commoner and simpler diseases, the women also being taught how to nurse, and they should have a practical knowledge of simple agriculture. Over 90 per cent. of the population in India lives on agriculture, and the population is so vast that there is always a large number near the starvation line. The Christian Church should bring through its messengers some relief to them, and in doing so would commend the Gospel of the Love of God.

One of the facts we feel most keenly is that our isolated teachers and evangelists tend to lose their first love against the steady opposition which they meet with in the villages. In every district the older men are a problem, not all of them, of course, but the majority of them. Missionaries have had their furloughs, their Christian companionships and their Christian books, but these men are isolated amid non-Christian environment, altho they have had far less of

a Christian background than the missionary. We would say to them in Christ's name, "Come ye apart and rest awhile," and give them a chance for spiritual and mental refreshment. We would apply to them the mosaic principle of the Sabbatical year and keep, if we can, seven men where we require the work of six, bringing in all the workers, men and women, for their seventh year back again to the training center, where they, with their maturer experience, would know better how to apply themselves to the work of learning, and would be able to help the younger candidates being trained for the first time. Thus we would get all the workers from over the whole island coming in together, strengthening and helping each other, learning a deeper sympathy, each with all and all with each. And we will get greater strength and harmony throughout the whole Church rapidly growing up.

What Would Be the Result?

If such a scheme could be carried out I believe it would revolutionize missions in India and China. Well worked in one place where its effects could be seen, it would rapidly be adapted elsewhere. We talk often of entrusting the work to the native, and the native being the key to the situation. Such a plan as this would make it possible to carry our ideas into practise, because it would give the native a chance of knowing how to do his work, and give him an opportunity of learning character. It would also be following the methods of our Lord and Master in a way we have hardly yet seen attempted. Of course, it would be expensive, because teachers brought in for the

seventh year would generally be married and would have to be paid full salaries in the year in which they do no work and earn no government grants for their schools. But the Kingdom of God is not going to come without a sacrifice, if gifts of money can be called sacrifice. As Claverhouse said long ago: "Before the crown goes, there are spears to be broke," and no kingdom can be won without the effort and sacrifice incidental thereto. The greater the kingdom the greater the struggle involved. The Kingdom of God is worth some sacrifice.

Think of the influence that a central institution of this kind would have upon the life of the whole island. There would always be some 250 or 300 candidates in training at any one time. They would represent a body of 2,000 scattered throughout the villages and towns, always going out and coming in. It would be the heart sending fresh blood throughout the whole system. Some will say that it is too great a task to efficiently carry out so great an undertaking. The missionaries themselves are not dismayed by the difficulties. They are not too great for God, nor for the servants of God, nor for the Church of God. In Ceylon we are prepared to go forward carefully to this end, having well faced the difficulties before us. If we get the support necessary, it will mean that the day will be hastened when the honor and glory of the nations shall be brought unto Him. And it is well worth being born at a time such as this, when through the whole world the opportunity is given of bringing the Kingdom of God nigh unto men.

THE NORTH JAPAN COLLEGE

BY DAVID B. SCHNEDER, D.D.

Missionary of the Reformed Church in the United States



NORTH JAPAN COLLEGE was started through a widow's mite, twenty-five years ago. Rev. Mr. Oshikawa preached a sermon on the need of evangelists, and in response a poor widow who had laid by twelve pieces of silver for use in case of her sickness or death came forward and offered this, her all. It was taken as a token from God to go forward. It is the only Christian school for young men between Tokyo and Saghalién. With this wide field, and with the peculiar hold it has upon the confidence of the Japanese Government and people, this institution undoubtedly occupies a strategic place in missionary work in Japan, and calls for the loyal support of the friends of foreign missions. Its present chief need is that of more ground. It is located in the heart of a growing city, and unless purchases are soon made, the institution will be forever cramped and crippled.

Last May this little known but highly successful Christian school in North Japan celebrated its twenty-fifth anniversary. The key-note of the celebration was struck by the singing of "Praise God from Whom All Blessings Flow" by the 350 students and the 30 teachers. Bishop Honda, of the Japan Methodist Church, delivered the main address before the large audience, and spoke of Christianity as the only sufficient basis for the moral training that Japan is so earnestly seeking.

North Japan College has a middle school, a higher and a theological

department, corresponding to the American academy, college and theological seminary. It has educated 63 ministers, and of its other graduates 33 are engaged in teaching, mostly in Christian schools, 6 in Y. M. C. A. work, 13 are in official positions, and about one hundred are pursuing professional courses of study, either in the higher department of North Japan College or in the government professional schools. Of the 308 graduates that have gone out from all the departments, a little over three-fourths are baptized Christians, and the rest, even tho not baptized, are permeated with Christian habits of thought, Christian moral standards and Christian ideals. The institution has government recognition, and enjoys practically all the privileges of government schools, including the postponement of military conscription, without the least interference with its religious liberty, and with frequent encouragement from government authorities.

The students rank high. In the competitive examinations for admission to the government professional schools, invariably a larger proportion of North Japan College men are admitted than of government middle-school graduates. During the past eight years there has been between eight schools of Sendai an annual interschool oratorical contest. In six of these contests North Japan College men have won first prize. Last year the two representatives of the school won both first and second prizes. This year the Woman's Christian Temperance Union offered a prize of 25 yen to any student of middle-

school grade throughout the empire who would write the best essay against the use of alcohol. The prize fell to a North Japan College student.

The graduates bid fair to rank equally high. Already the leading evangelistic work in North Japan is

Japan. To successfully challenge the advanced religious, ethical and philosophical thought of Japan, Christianity must be an intelligent Christianity. It must have intelligent pastors and a strong body of laymen who are able to give a reason for the faith that is in them. Tho there are super-



TEACHERS AND STUDENTS OF THE NORTH JAPAN COLLEGE

carried on by North Japan College graduates. Others in teaching, in social work, in diplomacy, and in the higher government schools are making fine records. But even the oldest of the graduates are only entering upon their prime, and North Japan College men stand only at the beginning of what promises to become a splendid career of leadership and service in the newer Japan of the future.

Christian education has an unspeakably great mission to fulfil in

stitions left among the people, these are disappearing like mist before the splendid educational advance of the country. Every child is compelled to attend school for six years, and the average of actual attendance is higher than in America or England. Therefore, Christianity must have schools, and schools of high quality. That North Japan College has so widely won esteem and confidence is one of the promising events for the future of Christianity in Japan.

GOD'S VIEW OF IDOLATRY



THE love of God has gone out in all ages in compassion toward the heathen nations, but the holiness of God has also burned in righteous anger against the worship of "other gods." Reviewing Jehovah's treatment of His own people in one of their numerous lapses into idolatry, the Psalmist says, "Thou wast a God that forgavest them, tho thou tookest vengeance of their inventions."—Psalm 99:8. The distinction here made is of the highest importance to bear in mind. The divine love for the idolater is one thing, the divine hatred of idolatry is another, and yet a closely related thing, and there is no contradiction, but perfect harmony between the two.

It is urged in the present day that there should be a more careful study of non-Christian religions, but while fully agreeing with that contention, may we not plead for stress to be laid on the importance of knowing more perfectly and bearing in mind more constantly what the word of God has to say about these religions. "To the law and to the testimony." And let it be remembered that amid many varieties there are essential principles which apply equally to the religions of Phenicia, Babylon, Greece and Rome on the one hand, and to those of India, China, Africa and Polynesia on the other.

The almost innumerable references in the Bible to non-biblical religions may be grouped under three heads—Inanity, Profanity, and Satanity.

Inanity.—An idol is "nothing," "a thing of nought" (Psalm 115:8), (Isaiah 41:24). Idols are challenged, with a divine scorn, to "do good or

to do evil" (Isaiah 41:23). That was the taunt with which Elijah assailed the exasperated Baal worshipers on Mount Carmel. The same thought comes out in Isaiah when he contrasts the helplessness of the poor gods that have to be carried, and "are a burden to the weary beasts," with the omnipotent helpfulness of Jehovah, who carries His people even to old age (Isaiah 46). Similar scorn is poured upon the idolater who, out of the same log, gets firewood for cooking and a god for worshipping (Isaiah 44:17). Jeremiah is not behind when he says that the gods of the heathen are "no gods," but "vanity" (Jeremiah 2:5, 11). And the Apostle Paul echoes the same thought when he says that "an idol is nothing" (1 Corinthians 8:4).

Profanity.—The idol is nothing, but is there not something behind the idol? Even supposing the image, as in the case of the golden calf, claimed to represent Jehovah, that was forbidden by the second commandment. But idolatry meant the worship of "other gods," strange gods. It was on that account that the anger of the Lord God was kindled, and flamed forth so repeatedly. Let one terrible passage suffice, "Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the work of their hands, therefore my wrath shall be kindled against them and it shall not be quenched" (2 Kings 22:17). Or if another passage be added, let it be that in which the prophet Isaiah says that idolaters "have turned their back unto God and not their face." According to that, tho the idolater in his heart may be "feeling

after God" (Acts 17: 27), his idolatry reverses the action.

All this is intensified by the fact that the worship of other and rival deities was accompanied, as it is to-day, by shameless and nameless immoralities—immoralities, mark you, all the more horrible because done in the name of religion. Whoredom and idolatry are distinctly joined together in verses 7 and 2 of Numbers 25. One of the Hebrew words for harlot means "a consecrated one." It is the word used also to describe Aaron's consecration (Exodus 30: 30). In the margin of Genesis 38: 21 R. V., where a harlot is referred to, the revisers have added the note, "a woman dedicated to impure heathen worship." *There are four millions of such women in India to-day*—women religiously devoted to prostitution. Did Miss Wilson Carmichael use too strong an expression when she spoke of this as "deified devilry"? And this is only one stall in the Augean stable of idolatry.

Satanity.—It is not simply a question of *something* behind the idol, but *some one*; and as to who that some one is there can be no doubt either in the mind of the Bible student or the missionary, at any rate, in India. The word of God speaks with no uncertain sound on this head. In a passage of overwhelming solemnity, which combines the double charge of profanity and satanicy, we read, "They moved Him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto demons, not to God" (Deut. 32: 16). The apostle must have had that passage in his mind when he wrote, "The things which the Gentile sacrifice, they sacrifice to

demons, not to God" (1 Corinthians 10: 20). He had just before said that an idol was "nothing" (1 Corinthians 8: 4), but as if to qualify, or rather to complete that statement, he draws aside the curtain and reveals what is behind the "nothing." To those working in the midst of Hinduism that curtain is a very thin one. There must be few, if any, who have been present at a Hindu festival, who have not felt, with the present writer, that the glare of hell shone through the curtain.

We have the profound conviction that no great advance can possibly be made against the forces of heathenism until its satanic origin and inspiration are more fully recognized. "Let it be constantly remembered," writes Dr. Mabie, "that the battle to be won is not between mere competitive systems of religion. The conflict is between rival kingdoms, of which there are but two, that of Christ, the Lord of glory, and that of Satan, Christ's ancient antagonist." One of Satan's triumphs in the present day is to induce people to ignore himself, in this connection. At the recent World Missionary Conference there almost seemed to be "a conspiracy of silence" on this head; the silence being broken, however, by one speaker, who congratulated the Conference that "the belief in Satan and evil spirits, once so prominent a characteristic of the Christian religion, had now, happily, almost disappeared." One can imagine how the report of that speech would be received in the nether regions—*not* with consternation! But such complacent discarding, such airy dismissal of the "once so prominent" belief in satanic agency can not be sus-

tained either in face of the plain teaching of Scripture or of the equally plain facts of the heathen world.

Let no one imagine that the foregoing is written with the idea of ignoring the religious susceptibilities of the man of India or of China, the "feeling after God" of which the apostle speaks. But the *religions* of these lands are not to be confounded with the *religiousness* of which they are the perversion. It is said of the idolater that "a deceived heart hath turned him aside" (Isaiah 44:20), a deceived heart implying a deceiver. That accords with the statement of the apostle that such have "exchanged the truth of God for a lie" (Romans 1:25). Is it not as if the prodigal, on his return home, with the longing for his father strong in his heart, had been met by a deceiver, impersonating his father, and had been

turned aside? The devil is described in the word of God as the one that "deceiveth the nations"; and the deceit is not lessened by the fact that beautiful things are found here and there in the great ethnic religions. What base coin was ever put in circulation without the admixture of some pure metal?

Mohammedanism is not idolatrous, but a religion which dishonors the Son of God can not be of the Father. Sir William Muir, one of the highest authorities on Islam, says, "It may well be that a diabolical inspiration enslaved the heart of Mohammed."

The Christian worker in the midst of non-Christian religions, who leaves out of view these satanic forces, is like the rifleman who ignores the law of gravitation, and neglects to allow for the curvature of his bullet as it passes through the air.

FIRST INTERNATIONAL CONGRESS ON THE NEGRO AT TUSKEGEE, ALABAMA, APRIL 17, 18 and 19, 1912

BY A. W. BAKER, SOUTH AFRICA



ON the initiative of Dr. Booker T. Washington, all engaged in work among colored races, or interested in the welfare of the negro, were invited to attend a conference at Tuskegee, Ala., April 17 to 19, 1912. There were representatives from England, Asia, Africa, Jamaica, Barbadoes, Venezuela and British Guiana. The Commissioner of Education of the United States was present and delivered a stirring address. There were twenty or more

white representatives of missionary societies and of educational institutions and a large number of colored bishops and DD.'s of the negro church organizations.

The program was excellent, but too full to be effective. Many addresses were cut short. There was no room for discussion and no provision for a committee to digest the proceedings; no delegate could carry away more than a hazy generalization of the multitudinous subjects treated. The gathering together, however, of so many delegates from so

many parts of the world, to see and study the great industrial institution at Tuskegee was a strategic success, and will, perhaps, have a far more enduring value than the papers and addresses delivered at the conference. Dr. Washington presided at the meetings with consummate ability and impartiality. His quick wit in utilizing any humorous incident frequently convulsed the audience, his tact and knowledge of negro character and of rival factions played off one speaker against another without their knowing it. There was an absence of the special deference often shown to persons of official standing. There was never any suggestion of discriminating between white and black, and the words "negro" and "black" in the lips of all the negro speakers were not felt to convey any suggestion of inferiority.

The evening sessions were held in the church, a spacious and beautiful building which seats over 2,000 people, and were attended by the students of the institute, who number over 1,000. The black representatives from Jamaica and Barbadoes fully upheld the fame of Africa's sons for versatility and rhetorical ability, and the fervor and shouting power of several of the colored bishops proved them to be preachers of no mean order.

One remarkable feature of the proceedings was the entirely irreconcilable testimony of Bishop Heard of the A. M. E. Church on the one hand, and that of Bishop Scott on the other. The first named having fourteen years' experience of Liberia, declared that the civilized negroes from America and their descendants were retrograding in civilization, that

they had no sanitation, that the death rate was greater than the birth rate, that they were doing nothing for the conversion of the heathen of whom he declared it to be his conviction that the adults among them could not be converted, altho he admitted that during fourteen years he had not tried to learn a single native dialect. This picture was felt to imply such a disgraceful failure on the part of the Liberians to carry into effect the most elementary principles of Christianity that Bishop Scott was called upon on the following day to remove the stigma. He is also a colored bishop of the Methodist Episcopal Church in Liberia, with a record of some twenty years' service in that field. He declared that in his church the congregation was about equally divided between civilized negroes who sat on one side of the church, and heathen who sat on the other, and mentioned the case of one traveling evangelist who ministered in heathen villages. Unfortunately, because of lack of time, opportunity was not given to cross-examine Bishop Scott so as to reconcile, if possible, the conflicting stories. One could not help feeling that the spiritual condition of the Liberian negroes must be at as low an ebb as the majority of our European churches at home, and that their religion has become cold and formal and dead. If the Bishop could for fourteen years neglect to learn a native dialect when living among thousands of perishing heathen, and excuse himself on the plea that the adult pagans are unconvertable, what must the condition of the rank and file of the members be?

Dr. Cornelius Patten, the secretary of the American Board of Foreign Missions, gave ocular demonstration of the fact of slavery in Angola by producing a slave chain and shackles for the ankles, which he had personally picked up there in a recent visit, and added that altho the Portuguese had substituted a contract system, he could not hear of a single case of a man who had gone out to the islands on the contract system ever returning to his home again. The Rev. W. H. Sheppard, a colored graduate from Hampton Institution, told a thrilling story of twenty years' mission work among cannibal tribes in the Belgian Kongo. A Roman Catholic priest named Bustin gave a short account of his methods of work among negroes in New York, and one of the most thought-compelling papers was that of W. I. Thomas, professor of sociology at Chicago University, in which many old and accepted axioms about heredity and prenatal influence were discounted and denied.

The conference closed somewhat abruptly at noon of the third day, because the chairman was due to leave for New York. All visitors were most generously housed and fed without charge, and encouraged to inspect all the departments and activities of the institution.

Truly, as one looked upon those magnificent buildings so substantially erected, and that lovely campus, so admirably laid out, as one watched the students march past, headed by their band, or went through the classes and the workshops and observed the regularity and thoroughness and practical business principles of the whole concern, and then thought that these had all originated with a runaway slave boy, it almost seemed as if very little short of a miracle could account for it all. It was resolved that similar conferences be held triennially, and it is to be hoped that at future conferences fewer papers will be put on the syllabus and fuller discussion lead to more practical results.

PRESENT CONDITIONS IN THE KONGO



REV. JOHN H. HARRIS, organizing secretary to the Committee of the Anti-Slavery and Aborigines Protection Society, who

has recently made a journey of 1,200 miles in the regions of the upper Kongo, reports that the present policy pursued on the rubber plantations violates humanitarian principles of liberty and involves a menace at least to freedom of commercial activity. In 1910, the policy of the

Belgian Government was announced to create 50,000 acres of state rubber plantations within ten years, but it was not made clear that the government intends restricting itself to that acreage. To these 50,000 acres must be added the numerous plantations which exist in every part of the Kongo as a memorial to the system of force and oppression under King Leopold. Nearly every one of them speaks to the native tribes of whip and chain-gang, if not of arson, or even of murder. It

is estimated that these plantations cover not less than 50,000 acres, so that the Belgian Government will be provided ultimately with 100,000 acres, containing not less than 20,000,000 rubber trees and vines. The official reports to the Belgian Chamber of 1909-10 and 1910-11 imply that at present the work upon the plantations is pushed with considerable energy, but Mr. Harris says that the majority is really abandoned and none is worked well. The excuse for this condition of affairs is invariably, "the labor force at present is totally inadequate," and Mr. Harris suggests that this phrase, so strictly accurate, should call for redoubled vigilance on the part of the friends of the Kongolese. From 80,000 to 100,000 laborers will be required, for many years to come, for this large enterprise of the Belgian Government in the Kongo. Whence are they to come? To-day there are many laborers employed under a three-years' contract, but it is admitted that already many of these are imprest or forced laborers, and a certain degree of force has to be employed to keep them at work. Some propose that natives should be allowed to pay their taxes by a given period of labor on the state rubber plantations. This would solve the problem, but, says Mr. Harris rightly, "it would become a form of servitude but one degree removed from enforced contract labor, which is none other than a restricted form of slavery."

As to reforms already instituted, Mr. Harris refers first to the hostage-taking, whose object under the Leopoldian régime was that of forcing the stronger men into the forests to

secure the rubber latex. The death rate among the hostages was appalling, for feeble men, women and children were herded together in miserable, insanitary sheds, and the lot of the hostage was, if possible, worse than that of the forest rubber workers. The hostage system has been successfully abandoned by the Belgian Government. The sentry system, closely connected with the practice of hostage-taking, and source of untold cruelty and oppression, has been abolished as completely as hostage-taking, it is claimed by officials, but Mr. Harris states that it remains in many parts as an oppressive institution. The same claim of being oppressive he makes concerning the Chefferies, the chiefs which were elected by the native tribes and ornamented with a large silver medal as an emblem of authority by the government, and which were to take the place of the sentinels. The people must supply them with sustenance, build their houses, cultivate their gardens, and, in short, supply gratis all their needs and desires. To offend them is to bring down upon the unlucky offender the wrath, not only of the Chefferie, but of the crowd of parasites with whom he, in many cases, is surrounded. According to Mr. Harris, the Chefferie system may become a useful institution, if carefully watched, but at present it tends toward tyranny and fosters immorality and prostitution.

Under King Leopold the Kassai basin was dominated by a monopolist company, in which the government held half the shares. It was known by its initials, "C. K." (*Compagnie du Kassai*), and it rigidly excluded all independent merchants, so

that administration gave place to exploitation unchecked by government supervision. Since the Kongo was annexed by Belgium, the country has been opened and freedom of trade prevails, but, says Mr. Harris, "present methods of commerce can not be regarded as ideal." There are now five or six distinct companies competing for rubber in the Kassai basin, but no firm will sell manufactured articles for anything but rubber. The result is that the natives refuse to accept payment of wages in cash, but the state rightly insists that this be done.

Taxation among the Kassai tribes is a vexed question. Recently the tax has been increased to nine francs for each adult (from six), and one franc for each wife beyond the first. Few are paying the tax, and many loudly declare that they prefer fighting to paying. What steps will be taken to enforce payment of taxes, in return for which the state does very little or nothing for the natives? There is no doubt that the amount of taxation on the Kassai or elsewhere in the Kongo is out of proportion to the earning capacity of the people, for very few natives earn more than six francs a month.

Thus Mr. Harris unrolls before us a picture of present conditions in the Kongo. It seems as if Belgium has been anxious to correct some of the most glaring evils, and has met with moderate success. But many evils exist still, and the natives of the Kongo look to the missionaries and their friends in Great Britain, in the United States, yea, in the whole world, for help and aid. Will the Kongo Aborigines Protection Committee really protect the Kongolese?

asks Mr. Harris in his report. He answers "No" unhesitatingly. The Kongo Aborigines Protection Committee was founded by King Leopold in 1896. Its original composition was three Protestant and three Roman Catholic missionaries, and George Grenfell was its first secretary. It never took an active part in the battle against the abuses in the Kongo, and from 1900 onward it did not hold a single meeting to consider reports sent to it, or to discuss the situation created by the agitation in England, in the United States, and upon the Continent. With the annexation of the Kongo by Belgium the committee was reconstituted, and now includes certain Kongo officials, but only one Protestant missionary, who lives at Matadi and can know very little of the conditions over the vast upper Kongo regions.

In June last this reorganized committee met at Stanley Pool. It discussed taxation and justified a 12 franc head tax upon an impoverished and in some places literally starving people. There were no discussions upon the grave abuses of the *Chefferie* system, but there was expressed satisfaction that the food taxes were abolished, which is not yet the case.

Thus we need not wonder that the missionaries as a whole have very little, if any confidence in the Kongo Aborigines Protection Committee, which has no dealings with them as a body. Thus we need not wonder that Rev. Harris says, "we regret that we can not advise public opinion to place any appreciable measure of confidence in the Kongo Aborigines Protection Committee as a body capable of exercising a critical watch over the administration."

THE ALL-INDIA LUTHERAN CONFERENCE

BY REV. GEORGE DRACH, PHILADELPHIA, PA.
Secretary of the General Council of the Evangelical Lutheran Church



THE Lutheran Church was the first Protestant Church to send missionaries to India. Bartholomew Ziegenbalg and Henry Pluetschau, graduates of the University of Halle, commissioned by King Frederick IV, of Denmark, sailed from Copenhagen on November 29, 1705, and reached Tranquebar on July 9, 1706. There they began the first Protestant mission in India, 87 years before William Carey landed on the shore of the peninsula.

Other Lutheran missionaries followed in the wake of Ziegenbalg and Pluetschau and continued the work which they began. Men of like spirit and zeal came from Halle, 60 of them in the course of a century, men like Schultze, Fabricius and Schwartz, greater men than the heroes of the wars of Europe and America during the past two centuries, greater men than the captains of the expanding industry and commerce of the Far East, and through them God established and extended His kingdom, not only in the Tamil country of South India, but also in the Telugu country, insomuch that at the height of the Danish-Halle Mission, with its chief stations at Tranquebar, Tanjore, Madura and Madras, the number of converts and inquirers, toward the close of the eighteenth century was scarcely less than 50,000.

The fruits of the old Danish-Halle Mission fell into the hands of other than Lutheran missionary societies, especially those of the Church of England; but toward the middle of the nineteenth century the Lutheran churches of Europe and America,

with a revived missionary spirit, began all over again, and established new missions in India, only the Leipsic Society falling heir to a small portion of the field once occupied by the Danish-Halle missionaries.

To-day there are no less than twelve different missions in various parts of India, supported and controlled by societies and boards of the Lutheran Church in Europe and America, numbering, according to the census of 1911, a native Christian constituency of nearly 250,000. To emphasize their unity in faith and to consult concerning the best methods of mission work, as well as to plan for closer cooperation, delegates were sent by the various Lutheran missions to an All-India Lutheran Conference at Rajahmundry, held December 31, 1911-January 4, 1912. This was the second conference of this character, the first having been held at Guntur four years ago.

The delegates lent color to the name of their gathering, the Second All-India Lutheran Conference. All told, 80 European and American, and 12 Indian delegates came together at Rajahmundry, in order to advance, by the fostering of Christian fellowship among Lutheran brethren and by practically helpful deliberation, the cause of Christ in India. They represented the Leipsic, Missouri, Swedish and Danish Missions of the Tamil country, the Hermannsburg, Schleswig-Holstein, American General Council and American General Synod Missions of the Telugu country, and the Gossner Mission of Chota Nagpur in the North. Greetings were received from the Santal Mission, the Missionary Society of Stockholm,

and the Moravian Mission. Indeed, if not in the strictest geographical sense, at least as far as Lutherans go, the comprehensiveness of the term "All India" was justified. The delegates came from the South of India, where the breezes have not yet spent all the spicy fragrance of which, softly blowing, they robbed Ceylon's isle; they came from the sun-scorched plains of Central India, where great rivers roll seaward in tepid sluggishness; they came from the far north, where the vast, snowy reaches of the Himalayas abruptly bound the view. It was a joy to see them: Young men still in the newness of the first years of missionary service, perhaps still studying the vernacular of their fields of work; men in the prime of life, who had tested their strength upon the tasks that God gave them to perform amid surrounding heathendom, and who had become wise in counsel and strong in achievement; older men, whose whitening hair confirmed the story, told by their battle-worn faces, of decades of service against the forces of Satan, and who yet burned at heart with the zeal of young warriors. Moreover, there was not a department of woman's work in missions, that had not its representative among the goodly complement of women present at the conference. Finally, by the type of their manhood and by their faith and confession, the 12 Indian delegates, almost all of them ordained ministers of the Lutheran Church, gave proof of the quickening power of the Gospel of Christ, and were a direct eonium upon the work for the furtherance of which the conference and its individual members were human agencies.

The conference met in St. Paul's Church, Rajahmundry, and was entertained by the missionaries of the General Council of the Evangelical Lutheran Church in North America, stationed in that city and in the surrounding territory. English was the language of the conference, altho, apart from the Indian vernaculars, not less than five European languages were represented. Among the main topics of discussion were the following: "Is the Lutheran Church So Distinctive in Its Teaching and Practise as to Justify Its Continued Separate Existence in India?" discust by the Rev. S. Zehme, of Tranquebar; "Is Federation Among Lutheran Missions in India Possible?" discust by the Rev. Paul Wagner, of the Gossner Mission; "Joint Lutheran Colleges and Theological Seminaries," discust by the Rev. J. Aberly, D.D., of Guntur; "The Importance of Correlating All the Phases of the Work of a Mission," discust by the Rev. K. L. Wolters, of Rajahmundry. The Rev. C. F. Kuder, of Rajahmundry, was the general chairman; and the honor of occupying the chair of presiding officer fell in turn to representatives of the different missions.

At the business session which closed the conference on January 4th, resolutions were passed recommending to the various Lutheran missions in India and to the boards controlling them, that a permanent committee of the Federated Lutheran Missions be formed. Each mission cooperating is to have one representative on this committee, which is to arrange for future meetings of the All-India Lutheran Conference, to act as a reference committee for the missions, and to supervise the various enterprises

of the federation, with power to appoint subcommittees. To this committee was referred, also, the question of providing for the scattered members of the Lutheran missions in Assam, Burma, Ceylon, the Straits Settlements and South Africa. *The Gospel Witness* was made the official organ of the All-India Lutheran Conference. United Lutheran Colleges in areas in which the same language is used, were strongly urged; and the Guntur College was suggested as the first one to be made a United College. A Joint Theological School in Madras was approved and a committee appointed to make the necessary arrangements. Each mission co-operating is to support a professor in the institution. A society for the promotion of the study of Indian languages and religions was formed, and a common library for the purposes of this society is to be established.

One evening, at the conclusion of the evening meal, when the Rev. C. F. Kuder, General Chairman, beginning with the most ancient strata

in point of service, of the missionary deposit before him, tapped the various layers, some not without drilling, sparkling streams of reminiscences of Indian life and experiences, gushed forth, serious and gay. On the following evening the dining-shed and the compound sounded with national songs and home-tunes: American, German, Swedish, Danish, Norwegian. From group to group the music went the round, until finally the whole assembly united in singing "God Save the King." Could any other church, besides the Lutheran, have gathered together in one body such a unique, diversified yet united conference of Indian missionaries and Christians!

The conference at Rajahmundry marked an epoch in the work of the Lutheran missions in India, which, united, strong and zealous, will not be content until they occupy advanced ground in the movements of the army of the Lord, Jesus Christ, fighting, with the spiritual weapons which He furnishes, for the Christian conquest of India.

WOMEN IN THE SUDAN

BY KARL KUMM, F.R.G.S.

Founder and Director of the Sudan United Mission.



IN our lands of liberty and civilization, where the noble features of our Saxon forefathers' thought have not disappeared, and woman is still more or less the priestess of the family, the honored one, the mother and mistress of the home, it is well to compare the treatment she receives with that of the weaker sex

in the dark regions of the earth. Men may forget the evangelization of others, and think that even heathen people are happy enough in darkness and ignorance; women in Christian lands if once their eyes are opened to the actual state of womanhood in heathendom, must rise to the realization of the high privilege and duty of carrying or sending the Light to their benighted sisters, and sending

the Light by the hands of their sons to the men who degrade womanhood in the heathen world.

Women among the pagans are more or less free, but as soon as the men become Mohammedans the women become slaves or worse. Under Islam, woman is a chattel in her husband's hands, whom he is authorized to punish for wrongdoing by beating, stoning, or imprisonment until death. In case a woman is guilty of breaking the marriage vows, the Koran provides for punishment by incarceration until death. To-day unfaithful married women are allowed to be stoned.

A missionary in North Africa, in one of the inland Mohammedan towns, used to go up in the evenings to the roof of her house to enjoy the cool air. Night by night she heard curious cries and wailings from the next courtyard. Anxious to find out who was in trouble, one evening, when nobody was near, she stepped over the low parapet wall, walked to the edge of the roof, and peered down into the next courtyard, and at the foot of the opposite wall she saw a hole about the size of a dog's kennel, and by the side of this hole a woman, chained hand and foot, fastened to the wall, weeping. The missionary called out: "Why are you weeping?" But the poor thing was frightened and hid away in the hole. By dint of kind and sympathetic words the missionary coaxed her out again, and at last drew the following story from her:

"Many months ago I disobeyed my husband. He beat me frightfully. He chained me to the wall. He has beaten me every day since, and he has said he is going to beat me to death. That is why I am crying."

There is no law in any Mohammedan country to protect this woman. The Koran itself gives its voice against her.

In the native quarter of Alexandria, Egypt, I saw a little boy who was very fond of making mud-pies in front of the house. One afternoon his mother stepped into the doorway and called:

"Come in, darling; don't get your clothes so dirty. Come in, sweet one." No answer from the four-year-old.

The mother stepped into the road, looking about to see that there were no men near to watch her, and laid a kind motherly hand on the child to take him into the house.

"Come, little one. I will give you sweets; come!"

Her husband at that moment came round the next corner, and stood still to see what would happen. The child turned on his mother, and, doubling up his little dirty fist, he beat her right in the face, and snarled, "Bint el kelb!" (daughter of a dog) tearing himself loose.

The father stepped up, and in place of giving the little scoundrel a thrashing he patted his son on the back, smiled upon him, and said: "Brave little fellow! Thou magnificent little fellow!" Proud of the son who could treat a woman thus.

The pagan women of the Sudan are in dreadful danger of being handed over, as a whole, to Islam—to worse slavery than the land has ever known since the curse of Ham has rested on the children of Ham.

Christian men and women shall this come to pass? Shall it be true while they are asking for the "white man's teacher," and we have the opportunity of winning them for Jesus Christ?

VOLUNTARY WORKERS WORTH WHILE *

BY JOHN R. MOTT, LL.D.



HERE have been periods in the life of the Church which were characterized by a great outburst of voluntary activity, spontaneous, free and vital. There have been other periods, of which this could not be said. One can travel over the world to-day and among some Christian communities receive the impression that they are living in the vital age, and visit other communities where he receives the opposite impression. Even in some of the most favored Christian countries like our own we now and then visit a place where there is an abounding spiritual vitality and activity among the laymen, and a few days later on, or it may be a few hours later on, we go to another community where this is utterly lacking. What is the secret? What are the causes? What can be done? especially from the point of view of those gathered in this room, as we go out this next year to enlarge the volume of voluntary service, free and active and strong, and expanding for the spread of this great missionary propaganda?

There was a true word placed in the appeal to the laymen of the country read this afternoon, that this task is so stupendous it can not be accomplished by the paid secretaries of our Laymen's Movement and by the secretaries of the different mission boards. If we are to permeate the tens of thousands of congregations and parishes with the missionary spirit, we must have the cooperation of a vast and growing number of voluntary workers; therefore I fancy we will all agree to-night there will be a great saving of time if we look down closely into those processes which experience has shown multiply the number of voluntary workers, and maintain their activity and the freedom and spontaneity of their service.

Stupendous Tasks

First of all, I would indicate if we are to multiply the number of voluntary workers who will maintain a free and spontaneous activity, we must keep before them stupendous tasks, and must have ever enlarging spiritual plans. These are necessary in order to appeal to the imagination of strong men. They are necessary in order to call out the best energies of the minds and hearts of strong men. They are necessary in order to save men from themselves. They are necessary in order to help dominate men. They are necessary in order to drive men to the sources of vitality and spontaneity. We shall fall short, therefore, of multiplying the number of voluntary workers unless we keep steadily before them tremendous undertakings and expanding plans.

One of the great advantages of the watchword of the Student Volunteer Movement has been that it has kept before four successive generations of college men a vast ideal, a wonderful undertaking, which has never failed to move a student generation since it was flung out. It has fixt the attention and promoted the consecration and life devotion of college men more than any other idea brought to them in this generation. Men want bold, possible ideals, impossible possibles. They want something on a scale that draws them from themselves, and that releases them into these great plans of our Lord and Savior.

Great Responsibilities

In the second place, I would indicate if we are to multiply the number of voluntary workers we must place great responsibilities on men not now carrying them, on men not now displaying this activity. I think of one of the greatest laymen in

* From *Men and Missions*.

New York City in point of influence, at one time not active in this work, who has recently become active. I take it that he has had a great and definite responsibility placed on him. He was led to see he was indispensable on the human side. He was a man each hour of whose time was worth thousands, yet to my knowledge he has given three long days to one unselfish plan, and it is only one of the plans occupying his mind and heart. The deeper he has gone into the plan the more impossible he has found it to continue along the old lines in which he was occupied with selfish interests. Certain people labored with him, and placed upon him something which he was led to see was not being done, that was worth while doing, and under the weight of that responsibility new energies were released in his life with these splendid results.

Contagious Examples

In the third place, we must have contagious examples. I fancy if each one of us would recall the causes which led us into service, and which have helped to maintain activity in times when the temptation has been to become cold and lifeless, we would be led almost to a man to assign as one of these efficient causes one or more of these contagious examples. I have studied these men to ask myself what there is about them to make others catch fire. I think of Henry Drummond. In my journeys through New Zealand and Canada, I am finding men who trace the impulse of unselfishness to Drummond. It was not so much his fascinating and transparently clear and helpful expositions of ethical responsibility and religious responsibility that moved men, as it was the effect of his life, the way he filled in his leisure, the way he identified himself with the interests of others, of communities and of the world. I think of others, some of whom have been raised up right here in this Laymen's Movement, who have made their example

contagious. Their downright earnestness, their self-forgetting enthusiasm, their obvious genuineness and reality, a touch more than human in the springs of their life, these made them conductors through whom Christ has put his touch on other lives. Wherever these people go we find the number of voluntary workers multiplied, workers prone to become formal and selfish, convicted of their sins, renewing their allegiance, and becoming spontaneous and active. In other words, Christ in them finds a channel through whom He can conduct his impulses and his desires.

Lost in Christ

That reminds me, I would like to place by itself as a cause, if we are to maintain spontaneity and vitality in our own service, and workers are multiplied, we must lose ourselves in Christ and His cause.

When we find a man who has become so absorbed with this wonderful Christ and His kingdom that that man has actually—not ostensibly, but actually—forgotten himself, you find a man who has become a center from whom are radiating unselfish influences that are multiplying the number of voluntary workers. Christ then has His opportunity.

New Life

There is a cause I would also emphasize. There must be a constant infusion of new blood, or new life into the leadership of a movement, the objects of which are to retain and maintain their spontaneity and activity. As I study these brotherhoods which have sprung up in the life of the Church in the different centuries, and gone with flush of enthusiasm up and down communities, and in certain cases, the world, but from which the glory has departed, I find there came a period when matters became crystallized, professionalized, delegated to a few officials. What an anomaly, what an incongruity it would be, if a movement that calls itself the Laymen's Mis-

sionary Movement should ever come into that dangerous zone, where we would commit to a few committees and secretaries the main responsibilities of the Movement, the genius of which was, and is, that every one of its members accepts, and carries, and seeks, responsibility. Yet I would speak my deepest fear that this is the peril that threatens this Movement, even young as it is. It would be strange if it were otherwise. It would be strange if such a movement that fairly vibrates with possibilities should not be visited by grave perils. Wherever you find responsibilities with tremendous possibility you have perils.

I am not overstating; I think you will agree we must fight for the life of the Movement by seeking in every way in our power to multiply the number of laymen who will devote themselves with spontaneity and vigor and activity to promoting the Movement itself, and the cause for which it stands. We must become ingenious in infusing new life into the leadership of this Movement nationally, and in the different cities and villages. The new influx of leaders will bring a new influx of followers, of voluntary workers, whose united work we must have spread over the continent. In some way we must greatly expand this volume of voluntary service.

Promoting Vital Processes

Let me go into the deeper places. If we are to maintain activity and spontaneity, vigor and vitality, we must busy ourselves as leaders with promoting the vital processes. I can not mention all of these. I would touch two or three. One of them, to my mind, is to keep passing before the maximum number of laymen this year and every year the living Christ. I notice wherever Christ is held up He draws men out of their selfishness into unselfishness, and that is the equivalent of drawing men out into spontaneous, active work for the Kingdom.

We may be absolutely sure Christ will draw men. It is impossible that He be kept before the vision of men in Bible reading, in addresses, in reminders, in Christ-like imitation, without men being drawn into His ways, for the simple reason that He is Christ, He is the Lord, He has power to dominate men; that He has power to commission men, that He has power to say to men, "Follow Me, turn from your works, be unselfish, do these mighty deeds." That is what I mean by promoting vital processes. Other topics have bulked largely in the life of this Movement in the last two years. They are necessary, but somehow we must subordinate them to the greater affairs and greater ideas if we are going to multiply the number of workers.

Another process is to press on men in every wise and convincing way that, come what may, they must maintain the practise of going away alone with God for the purposes of spiritual renewal. I question whether there is a genuine case of spontaneous activity that is maintained—I like that word "enduring" in the topic—without wrenching one's self loose from this world, and breaking away from the influence of men and the cross-currents of the world, and with resolution, as a habit, to go apart with God and meditate on His truth and let it find us, to have communion with Him, or to use the word again, for purposes of spiritual renewal. This is necessary to keep the voice of conscience reliable and efficient. If that is not done the work will become professional. It is necessary to preserve the power of growth. Men have never been known to continue to expand in character and faith apart from this practise of going alone with God. It is necessary in order for men to have vision, and if the people do not have vision the people perish.

I was reading the other day these words of Bonar, where he said: "It is impossible for me to go out for three weeks in Perth and Dundee

and Edinburgh." He had to break away from his campaign and go alone, and drink deep from the fountain before he went out on his mission again. It is not an open question. It is not optional. It is a matter that is obligatory if we are to maintain spontaneity as contrasted with formality, if we are to have the tides of God coursing through us, and if He is to accomplish His purpose. If we are to have a movement, and not simply an organization, we must have these practises in everyday life, and never were they more needed than in this day.

What day has there ever been when the world has rusht so rapidly, and it was so difficult for men to slow down for the processes that have always had to be slow, the processes of redemption? We think we lose time. We save time. We must get the men to pay what it costs to maintain this activity. What will it cost? It will cost time. It will cost resolution. It will cost sacrifice. It will cost keeping near the fountains.

It will cost being misunderstood. That reminds me of the function of the vital processes; we must learn the cry of the cross, and travel more and more with Christ that way. He went to the heart of the matter in one sentence. "Except a grain of wheat fall into the ground and die, it abideth by itself alone, but if it die it bringeth forth much fruit"—spontaneity, vitality, movement, rivers of living water.

I was reading the other morning that Psalm where this striking language is used: "They shall be full of sap in old age. They shall bring forth fruit in old age." I wish it might be said of every one of us as we get older and older in years and in experience, that we bring forth fruit, that we be filled with sap, with vitality, spontaneity, that we never lose our enthusiasm for new and larger plans, larger sacrifice, larger self-denial, larger blending of ourselves into Christ's wishes and will; He to do his will, and we not to do our will.

THE BIBLE'S RELATION TO FOREIGN MISSIONS *

BY REV. F. B. MEYER, B.A., LONDON, ENGLAND



EXT to the gift of Christ, God's greatest gift to man is the Bible. I will not eulogize it; as well eulogize a sunset! It is enough to say that it is well fitted to become the sacred book of the race. And herein is a striking proof of its superhuman origin. The Hebrew people are more deeply characterized by racial exclusiveness than any other nation under heaven. It would have seemed to be impossible to choose men more likely to give to the world a narrow and bigoted view of life and its religious interests than from among the Jews. To the ordinary Jew, every man of every other race

was a Gentile dog. Until God's revelation came to Peter, his view of a devout Gentile was exprest in the words "common and unclean." Even the Jewish Christians contended with him because he had gone into a Gentile house. And yet, notwithstanding all, the Bible is the *Charter of humanity*. It is adapted to the universal life of man as no other book that has ever been written.

1. *Because of its high moral tone.* One who can speak with authority says: "The classic, philosophical and religious books of the East are filled with obscenity. Translations have to be edited and expurgated by a free hand to avoid shocking the Christian reader. Much coarseness remains in

* From *The Christian Workers' Magazine*.

the best translations." Professor Max Muller has left these words on record: "I confess that it has been for many years a problem to me how the sacred books of the East could contain so much that is not only unmeaning, superficial, and silly, but even hideous and repelling." He had to apologize for omitting passages which were too revolting to be put into modern language. Professor Chamberlain, who translated the Japanese sacred books, says that the whole language of literature might be ransacked for a parallel to the filthiness of certain passages. What a contrast to the Scriptures with their injunctions for a pure heart; and which, tho compelled at times to hold up the looking-glass before the human heart, does so in such a way as to cause us to hate the awful deformities it narrates. It speaks of evil things as our mothers might have done, with a tone of horror in their voice.

2. *Because of its human interest.* It deals with the elemental conditions of human life. Had it dealt with the conditions introduced into our civilization by electricity or steam, or even golf, it would have been unintelligible to the majority of mankind. But its range is so elemental and human. It claims the fisherman, as it distinguishes between different kinds of nets. It claims the husbandman, as it describes with unerring accuracy the various processes of agriculture, and the changeful phases of disappointment or success. It claims the shepherd as it describes the dark and stormy day in the mountain-pass, or the green pastures and the still waters. It claims the soldier, for throughout its pages there is the sound of war. The maiden looks into its mirror and sees herself in Ruth. The lover finds himself in Jacob, to whom seven years of service seemed but as a day for the love he bore to Rachel. The rich man and the beggar, the landlord and his tenants, the judge and his court, the king and his people—all find themselves here. It

comes into our homes and speaks to us familiarly of our relationships, as being perfectly acquainted with them; never surprized at our sins and follies, correcting, comforting, instructing and blessing—always on the level of our ordinary human experiences.

3. *Because its language is so translatable.* It has already been translated into 420 languages and dialects; and the universal testimony goes to prove that it lends itself to translation with more easy facility than any other book. It speaks the language of every nation under heaven, and whatever language it uses it speaks it as a native. There is no trace of a foreign accent in its speech. It would be impossible to say as much of Milton or Shakespeare, of Addison or Victor Hugo. Let the attempt be made with our greatest classics, our simplest, purest, holiest literature, and it would be as impossible to crowd them with the rude dialects of Africa, as to prepare an hotel menu on the hot stones of an African housewife. But the remarkable point is that tho Scripture creates literature, it is always greater than its creations. Professor Seeley says: "The greatest book of individual literary genius, when placed against the Bible, is like some building of human hands against the Peak of Teneriffe." The Lord Bishop of Derry, in his exposition of the Epistle of John, quotes words put into our Lord's lips by Victor Hugo, and shows how impossible it is to place them on the same level. Yes, the Bible is greater than the greatest literature; yet, is translatable into languages that have none.

4. *But, above all, the Bible must become the sacred book of our race, because it alone gives a satisfactory answer to the perennial questions of the human heart.* As Dr. Fairbairn has put it: "Man is essentially religious. Look to north, south, east, west, and what do you see? Religions! Wherever you turn—man; and wherever man—religion. There is no vanished race or civilization of which we have historical knowledge,

that did not observe some religious rites. The chief monuments left us by ancient generations are symbols of religious beliefs. Their pottery, sculpture, and architecture bear witness to this. We know more about their religion than about any other custom they observed. What may have been their fashions, their political creeds, or systems, we can not tell. All have faded, but the symbols of their religious life remain." But tho the religious instinct has been strong in man, it has never been really satisfied. Nature, experience, philosophy, reason, have all contributed their quota to the general store. Great teachers have come forth to propound their views of the Deity and man's relations with Him, but at the best they have led their pupils to the shores of the boundless ocean. They have played as children with the lapping waters, but they have never succeeded in discovering the continents that lie beneath the horizon. Henry Drummond said: "Men could find out the order in which the world was made. What they could not find out was that God made it. To this day they have not found out." Professor Tyndale said: "The mind of man may be compared to a musical instrument with a certain range of notes, beyond which, in both directions, we have an infinitude of silence. The phenomena of matter and force lie within our intellectual range, and as far as they reach we will, at all hazards, push our inquiries; but beyond and above and around all, the real mystery of this universe lies unsolved; and as far as we are concerned, it is incapable of solution." Do not these words confirm the apostolic statement that in the wisdom of God, the world by its wisdom knew not God? From the ineffective stirrings of man's unaided religiousness we are led to determine that God could not leave man to grope forever in the dark. Surely He was bound to answer the questions of His own offspring; and we

can also tell the directions in which that answer will be discovered.

There Are Matters on Which Man Wants to be Informed

1. *He wants to know what God is like.* "My most passionate desire," said the late Lord Tennyson, "is for a fuller, clearer vision of God." Jacob said, "What is Thy Name?" and Philip, "Show us the Father." This is the universal cry of humanity, and, apparently, man has thought that somehow God would reveal Himself under some human manifestation, hence the grotesque incarnations of heathenism—Egyptian, Indian, and Buddhist. Here the Bible meets the universal inquiry with its inimitable portraiture of Jesus Christ, and the record of His words: "He that hath seen Me hath seen the Father." Critics of all else have stood silent before that mystery of beauty. As even Rousseau says: "If the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God." Only in the Bible do we learn that the Word was made flesh, that God was in Christ, that God was manifest in the flesh. In speaking of the Savior, we feel that it is not enough to say that He was divine. Not divinity but Deity is His sufficient attribute.

2. *Man also longs to know what is God's attitude toward sin. Will He forgive, and can it be put away?* The answer is given in the Bible as nowhere else. There we learn that man is not required to bring a sacrifice to God, because God, in the person of Christ, has made of Himself a sacrifice. "God was in Christ, reconciling the world unto Himself." The certainty and sufficiency of that answer has been revealed in the fact that "wherever this Christian message has penetrated, the sacrificial altars have been deserted, and the dealers in sacrificial victims have found no more purchasers. If there is one thing clearer than another, in the history of religion, it is that the death of Christ put an end to all blood sacrifices.

Why should they be offered, if once in the end of the world Christ appeared to put away sin by the sacrifice of Himself? And that men believed He had done so is clear in the cessation of altars and victims, wherever the Bible message has been received. The comfort of heart and conscience, apart from outward penance and austerity, which have ensued on its reception also attest the sufficiency as well as value of this Gospel of good news.

3. *Further, man desires power unto salvation.* The nonchristian is not destitute of moral ideals, but he lacks the power to realize them. Dr. Arthur H. Smith, in his "Uplift of China," writes: "The moral precepts of Buddhism and Confucianism elicit our praise, but their powerlessness to uplift their people morally is evidenced by the prevalence of deceit, dishonesty, lying, mutual suspicion, and the total eclipse of insincerity." The Bible not only creates a higher ethic than any of them, but enforces and illustrates it by a perfect example. It does more. By its insistence on the necessity of the new birth and the indwelling of the Holy Spirit, it makes it possible for the righteousness of perfect precept and perfect ethic to be realized. "The sum of New Testament doctrine is that there is an immediate action of the Spirit of God on the souls of men." In the New Testament alone the Holy Spirit is referred to nearly 300 times, and the one word that is associated with Him is power. In no other literature is such emphasis laid on the nature, guilt, and consequences of sin; in no other literature is so high a standard upraised for the soul's quest and appropriation; and in no other literature is there such clear revelation of forgiveness, pardon, cleansing, righteousness and faith, and of that divine power which is communicated from the Father, through the Son, and by the Holy Spirit indwelling the heart.

4. *Man longs to know if there be a Future Life, and if so, what and where?* All races seem to believe in

a spiritual existence which survives the death of the body. The ancestral worship of China, the crude belief in ghosts, the striving after the Nirvana, all attest the same faith. Even in the earlier stages of the Hebrew race, the knowledge of the future was very fitful. Sometimes the light flared up a little, and then flickered down to the socket and a somber gloom fell upon the greatest spirits, depressing them into a profound melancholy. The pagan chieftain who compared the history of the soul to the flight of a bird through the rude palace-structure, coming out of the dark, making its brief passage through the lighted hall, and going forth in the dark again, is an apt specimen of the findings of the keenest and purest souls, apart from Christianity. How great the contrast between all this and the words of Jesus: "He that believeth in me, tho He were dead, yet shall he live, and whosoever liveth and believeth in me shall never die." But His teaching was only a part of His message, and it was far outdistanced by His own glorious resurrection. To quote the valuable admission of Dr. Harnack: "The grave of Jesus was the birthplace of the indestructible belief that death is vanquished and that there is a life eternal." As Dr. Geike says: "Immortality was an open question, until Jesus rose from the dead. In that act He showed what He had taught. His safe journey through the shadow, and His reappearance, banished doubt and made argument impertinent." And there can be no moral doubt that He rose. In the words of Dr. Westcott: "There is no single historic incident, better or more variously supported, than the resurrection of Jesus Christ. He abolished death, and brought life and immortality to light through the Gospel."

5. *Man also desires to know if there is any ascertainable basis of reward and punishment in the future.* This question also is answered in the Bible as nowhere else. The Hindu hopes for loss of personality, the Mo-

hammedan a paradise of sensuality, the Buddhist for the eternal calm of Nirvana. These conflicting guesses reduce the outlook on the future to an inextricable chaos. How different the teaching of Scripture! We are told that the moral law which prevails on this side of death, will prevail on the other. Its inexorable rectitude will hold eternally. The right will always be right in all possible worlds; the wrong, always wrong. Those whose choice and actions are wilfully inconsistent with the dictates of rectitude, so far as they know it—and every moral being does know it, to some extent—suffer in this life, and must suffer in the next. Nothing can be clearer than the teaching of the Word of God on this matter. God, says the Apostle, “will render to every man according to his deeds. To them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. As many as have sinned under law shall be judged by law (*i.e.*, the law revealed in Scripture); but as many as have sinned without law shall also perish without law” (Rom. 2:6, 8, 9, 12). The idea seems widely diffused that the heathen will all be saved, because they know no better. But there is no warrant for that belief in Scripture. Read again those solemn words just quoted: “As many as have sinned without law shall also perish without law.” It is of the Gentile nations that our Lord said, “These shall go away into eternal punishment” (Matt. 25:46); and that word *eternal* means the timeless condition of being which lies on the other side of the veil of death.

A very profound suggestion as to the future is contained in those words of our Lord, “Shall be guilty of an eternal sin” (Mark 3:29 R. V.). Taken in connection with the closing paragraph of the Book of Revelation, “He that is unrighteous, let him be

unrighteous still; he that is filthy, let him be filthy still” (Rev. 22:11), they unfold an overwhelming anticipation of projection into the future state of the moral attitude and habit of this. And if men continue sinning in the next life, and remain unrighteous and filthy, what can there be for them but moral and spiritual suffering, which will be the more acute, as the impossibility of retrieving the past becomes more apparent.

“Say ye to the righteous,” said the prophet, “that it shall be well with him; for they shall eat the fruit of their doings” (Isaiah 3:10). It shall be well for the righteous in the eternal future, because, whatever may be the other positive regards of a holy life, this is the most conspicuous that holiness is happiness, that to be like God is to be blest, that immunity from the war of the flesh will be an unspeakable felicity.

“Wo unto the wicked! it shall be ill with him, for the reward of his hands shall be given him” (Isaiah 3:11). Whether he has sinned against the full light of Gospel privilege, or in the twilight of heathenism, still wrong-doing, wrong-speaking, wrong-being, can not but bring misery, because inconsistent with the nature of things, with the moral order of the universe, and with perfect love. Whatever falls short of that love and revolves still around the pivot of self-interest, can not know the heaven of God, which is only possible to those who love.

The command of our Lord to take His Gospel to every creature is a sufficient warrant for taking it to all the world; but is it not permitted to us in the light of what we have been considering to enter into our Lord’s purpose? The Bible alone contains in full-orbed beauty the divine revelation. We alone have the knowledge which all men desire. We alone are the trustees of the human family. We are, therefore, debtors to all, Greek and barbarian, bond and free. Are we not deserving of the severest censure if, having the sacred fire en-

kindled in our hearts, we do not share its glow and heat with those who are drenched with the cold spray of a wintry sea? Even the barbarians might teach us better. "The barbarians," writes Luke, "shewed us no common kindness, for they kindled a fire, and received us every one, because of the present rain, and because of the cold" (Acts 28:2).

We may gain encouragement for our task from the history of the Christian centuries. What a story they have to tell. The Bible revolutionized the position of woman, abolished infanticide, secured respect for childhood and reverence for age, covered Europe with hospitals, asylums, and schools, conquered the conquerors of Rome, and built up, finally, a Christian civilization on the ruins of Paganism. I once stood, Bible in hand, with a thousand fellow Christians in

the Coliseum, that broken wheel of history. We had gathered to celebrate Christian worship. The Italian atmosphere was full of sunshine and brilliant glory. It seemed impossible to believe that we were standing on dust which had been saturated with the blood of the martyrs of Jesus, who sealed with their blood their testimony to the Book. The Coliseum commemorates the fall of Rome; the Arch of Titus the fall of Jerusalem; the Arch of Constantine the fall of Paganism; but, amid the decay of these mighty systems of human pride and wisdom, that Book survived, the parent of greater civilizations than any it displaced.

Let us, then, scatter the Scriptures. They are leaves from the tree of life, which are for the healing of the nations. The fruit of the tree is for food, and the leaves for medicine.

A GOOD STORY FROM ARABIA *

BY IBRAHIM MUSKOF



TWENTY-FOUR years ago a missionary left Urumiah to return to America. He stopt the caravan on Sunday, because he would not travel on the Lord's day, and invited all the people of the caravan to stop and hear him preach that day. As they were sitting on the ground, he opened the Gospel and read John 3:14, and preached on that text to all those who were listening. When the sermon was finished he offered prayer, the caravan broke up the following day and traveled on.

"One of the men in the caravan on his journeyings and wanderings came to Bahrein, and then settled down and lived in the mountains of Oman. One night there came to his memory

the story of the sermon, and he could not throw it off, but spent a sleepless night thinking of Moses and the serpent and the wilderness. So he knelt and prayed to God that He would send some one to him who could teach him more about the wonderful verse which he had once heard and never forgotten. Then it seemed as tho he was in a dream. Some one said to him, "To-morrow morning people will come to you carrying holy books, and they will explain to you the verse which is perplexing you." So he got up before sunrise and sat by the wayside, expecting the fulfillment of the promise he had received in his dream. And the place where he sat was a little village in Oman, between Birket (where George E. Stone died) and Um Saná. At about one o'clock, Arabic time, my brother Seyyid and I, on our way from

* The following story, from "Neglected Arabia," was taken from the lips of one of the colporteurs of the Arabian Mission (R. C. A.). Ibrahim Muskof, with his brother Saeed, has toured in the mountains of Oman for many years. It is a selection from many similar experiences which fall to the lot of those who carry the Word of God, and leaves no doubt in our minds that the Word of God is living and powerful, and that its wide circulation, together with the simple preaching of the Gospel, will yield fruit in God's own time, as bread cast upon the waters:

Muscat to the Batinah, reached this place on the road. This particular village was a place where they never allowed us to sell books because of fanaticism; nor were the people obedient to the Sultan of Muscat. They belonged to the Beni Saad, who are in constant rebellion against Seyyid Fasil, the ruler of Muscat, and on a previous journey they not only took away the books from my brother, but beat him and burned the books publicly. That is why we hoped to enter the village secretly, buy some food and then get away before trouble should come to us. But we saw the man sitting on the road, and his name was Mirza; he rose, smiling, and said: "Come on; everything is ready and I am expecting you." We thought it was only a trick to get us into the town where they would treat us ill, but we followed him, nevertheless, and came to his house. There he gave us refreshments, coffee and food, even tho he belonged to the Shiah sect, which seldom do this with Christians. Immediately he began to ask us about the Holy Book, and bought a Bible in Persian and in Arabic, and said, "Please show me the verse about Moses lifting up the serpent in the wilderness." When we explained to him this verse and the message of the Gospel, he began to understand and to believe that the serpent in the wilderness was indeed a type of Christ, and that Jesus was the Savior of sinners.

We stayed with him three days. At the last he was bold in his confession that Jesus Christ was the Son of God, the Savior of the world, and that apart from Him there was no salvation. He took from us Bibles and sold them himself publicly. When the three days were up we asked permission to go, and left him.

We then went to Um Saná, and we stayed at the house of a man there who was also an inquirer, named Rashid; and after we had been there two days, we found that Mirza had followed us to this very village. When we asked him why he

had come, he said, "I find I am in debt to tell the news which I have heard, to a dear old friend of mine, a brother who lives in this village. So he went to the bazaar and brought a man named Abd Erub, from Hyderabad, India, who also desired a Bible, saying, "I have heard from my brother Mirza you have with you a precious Book which leads men to the way of Truth." At first he wanted it for nothing, but we told him that we only sold books, so he paid for it. After we had eaten, we went to the bazaar and were surprized to see Abd Erub sitting in his shop reading the Bible and explaining it to a crowd which had gathered around him and Mirza. A discussion was going on between them, so they asked us to sit down and help them explain some of the verses in the Bible.

That same night we were surprized that they invited us to come and stay at their house, where a company of friends had collected to hear the message of the Book. After a discussion of three hours the people went away, and the only ones left were Mirza and his brother and ourselves. He also witnessed that Jesus was his only hope, and that he believed Christ was alive at the right hand of God, interceding for His people, after which we closed the meeting in mutual prayer for each other and returned to our house.

After two days we went on our journey, selling books in other villages, and in a couple of days we heard, much to our surprize, that Abd Erub had died. When a few days later we called on Mirza to express our sympathy in his loss, we saw that he was sorrowful and yet full of joy. He said, "I am glad that my brother died believing in Christ, before persecution or trouble came to him because of his faith." Now all the people in that region call him *Mirza Injili*, or Mirza the Gospel man. He has endured persecution in no small degree because of his boldness in confessing Christ and reading the Bible to the people."

EDITORIALS

MODERN VIEWS OF MISSIONS

IT is true that modern views of missions are broader than they were fifty or one hundred years ago. To-day the denominations are closer together, and differences are minimized; the evangelization of the world includes not only preaching the simple Gospel, but teaching secular subjects in elementary, secondary and higher educational institutions; men, women and children are taught industrial trades; not only the Bible, but all kinds of books and papers are printed and distributed; hospitals and dispensaries are conducted in almost every land to heal the body. The preaching of the Gospel in the original sense of the good tidings of eternal life through Jesus Christ forms only a part of the missionary's work; indeed, there is reason to fear that it too often forms a secondary and entirely subordinate part of the work done by many sent out as ambassadors of Christ.

It is right that the conception of the missionary's work should be broader than it was fifty years ago, and that not only ordained men, but physicians, business men and women should go out to take their part in the great work of extending the Kingdom of God. It is Christlike to show sympathy with men's physical ills, and so to win them to Christ who will cure their spiritual ills. It is wise Christian statesmanship to use every means to build up an intelligent, self-supporting native church by means of schools and industrial work. It is necessary to forestall infidel literature and text-books by the translation, publication, and circulation of Christian literature that go where missionaries can not, and that will be powerful agents in blessing men.

But the question arises and will not down—are we not in danger, in these days, of broadening rather than

deepening and elevating this work? It is possible to spread out the missionary ideal so thin that it loses stability and strength. In the desire to heal men's bodies, the souls are too often neglected, not from choice, but from pressure of work. Many physicians and nurses are ideal missionaries, but others never truly reveal Christ by life and word. In schools and colleges so much emphasis is placed on high secular standards of education that non-Christian teachers are employed and exert a positive anti-Christian influence. Industrial work too often turns aside from training Christians to self-support, and seeks to make money or is diverted into training all comers to make money as their chief aim.

Some cases have come to our notice of results that cause us to stop and think. A well-known missionary said in public that he never asked those who came to help in his medical mission if they were Protestant Christians or what they believed. They were there to heal the body. Again, at the recent Student Missionary Conference at Liverpool, social service at home had quite as large a place as spiritual needs and opportunities abroad. Attention was thus diverted from the main object of the convention.

Is not the remedy and the safeguard to gain a clearer vision of Christ and to keep in mind the prime importance of spiritual things: a spiritual message, by spiritual methods, with spiritual power?

THE GREAT DISASTER AND ITS LESSONS

HUNDREDS of hearts are bleeding and thousands more are sorrowing as a result of the loss of the giant ocean steamship *Titanic*. This latest disaster is the price paid for the mad rush to excel in speed, in luxury, in wealth. A proper precau-

tion in the lookout, in providing a sufficient number of boats, in slower progress through the icefields of which the officers had warning, might have saved 1,600 men and women from a death for which many of them were unprepared. It is not for us to place the blame. God gave a clear and calm night, or the loss would have been even greater.

Out of this sad disaster may come blessing. Already steamers are taking greater precautions and making more adequate provisions for safety. Will men and women take to heart the greatest lesson of all? When will we learn the uncertainty of life and the certainty of death? Those who have life in Christ need not fear the passing through the Shadow. They but "fall asleep" to awake in the presence of the King. What a vast difference this view, this certainty, makes in our estimate of values and in our use of time and money. There were brave men and women on the *Titanic*, and heroic deeds were done, but how changed would have been the lives of many that Sunday if they had but known what was coming! When will we learn not to grasp at fleeting pleasures and tawdry wealth and jewels that divert us from the things that are truly worth while—the service of God, the loving deeds to man, the development of character that stands the test of crises. When will we learn to live in time conscious of the reality of eternity? This can only be when we live in the fellowship and power of Jesus Christ.

Again, men stand aghast at the carelessness and greed that puts two thousand lives in peril. Why do we not look with greater horror and more earnestly demand reform when we see millions of men imperilled by needless dangers, like the saloon, the brothel and the gambling den?

Another thought forces itself upon us in the *Titanic* disaster. The whole civilized world was shocked at the sudden loss of 1,600 lives. Thousands would have given their money or

would have risked their lives to save these from the watery grave. Contempt is felt for those who would refuse to help in such an hour, and all honor is given to men who chose to save others rather than themselves. Remember that in China alone as many souls pass into eternity every hour as went down with the *Titanic*. What are we doing by our gifts of time, of money, of self to take to them the glad tidings of life. If we save men from shipwreck it is but for a few brief days more on earth, but if we link them to Jesus Christ it will not only save them from shipwreck and give them eternal life, but will enable them in turn to be saviors of others. When will men learn to have as high an estimate of spiritual things as they have of material. God give us the spiritual sense.

THE FUTURE OF THE REVIEW

WORD has reached us from time to time that rumors are afloat in reference to the future of the REVIEW. It is well, therefore, to make a plain statement of facts.

Nearly thirty-five years ago the REVIEW was founded by Rev. Royal G. Wilder as an independent, interdenominational forum for the fearless presentation of facts and the unbiased discussion of missionary problems. Ten years later, a few days before the death of Mr. Wilder, Dr. Arthur T. Pierson agreed to take the editorship, and with same modifications, continued the policy of the former editor. Without being a financial burden to any board or group of societies or individuals, the editors and publishers have given to the public a world-wide view of the progress of Christian missions at home and abroad. We have sought to avoid prejudice, and to present facts fearlessly and in the Spirit of Christ.

The REVIEW has been a large factor in shaping the policy and in recording the progress of the Kingdom of God. Missionaries have first heard their call in its pages, laymen

GENERAL STATISTICS OF MISSIONS IN AFRICA *

COUNTRIES AND SOCIETIES	DATE	FOREIGN MISSIONARIES							NATIVE WORKERS			STATIONS		CHRISTIAN COMMUNITY AND CONTRIBUTIONS						
		Year of First Work in this Field	Ordained Missionaries	Physicians		Lay Missionaries not Physicians (Men)	Married Women not Physicians	Unmarried Women not Physicians	Total of Foreign Missionaries	Ordained Natives	Unordained Natives, Preachers, Teachers, Bible-women, and other Workers	Total of Ordained and Unordained Natives	Principal Stations	All Other Substations	Church Organizations	Communicants Added During the Last Year	Total Number of Communicants	Total of Native Christians Adherents, incl. Baptized and Unbaptized, All Ages	Sunday schools	Total Sunday-school Membership, including Teachers and Pupils
				Men	Women															
NORTHEAST AFRICA (Egypt, East Sudan, Eritrea, Abyssinia and Somaliland)																				
American Societies																				
Bethel Orphanage Faith Mission	1901	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Board of For. Miss., Presbyterian Church	1854	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Central Missionary Society	1895	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Penitentiary Bands of the World	1905	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Seventh-Day Adventist Mission Board	1902	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Totals, 5 American Societies	—	24	9	4	50	35	43	143	48	541	589	20	191	62	1,122	9,949	55,184	206	14,694	
British Societies																				
British and Foreign Bible Society	1812	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Church Missionary Society	1862	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Egypt General Mission	1891	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Jerusalem and the East Mission	1890	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Nile Mission Press	1903	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
North Africa Mission	1892	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
W. L. A., British National Foreign Department	1902	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Totals, 7 British Societies	—	10	1	—	21	14	30	76	3	144	147	23	4	—	20	131	374	2	165	
Continental Societies																				
Evangelische Föderations-Gesellschaft	1867	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Rheinische Westfälischer Diakonissen Verein	1900	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Sudan Frontier Mission	1886	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Ver. for Unbaptized v. bel. Evangelie in Egypte	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Totals, 4 Continental Societies	—	15	2	—	7	21	35	77	3	79	82	15	3	8	187	539	2,168	3	165	
Grand Totals for Northeast Africa, 16 Societies	—	49	12	4	58	68	106	296	54	764	818	58	198	70	1,329	10,619	57,276	211	15,024	
NORTHWEST AFRICA (Tripoli, Tunisia, Algeria, Morocco)																				
American Societies																				
Board of Int. Miss., Methodist Episcopal Church	1908	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
For. Miss. Board, Southern Baptist Convention	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Gospel Missionary Union	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Totals, 3 American Societies	—	5	—	—	1	4	7	17	1	—	1	4	2	1	—	72	97	1	70	
British Societies																				
British and Foreign Bible Society	1824	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Central Morocco Mission	1886	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Christian Missions in Many Lands	1883	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
North Africa Mission	1882	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Smaller Moroccan Mission	1888	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Totals, 5 British Societies	—	13	5	2	17	29	48	114	—	26	26	30	6	1	26	50	200	9	575	
Continental Societies																				
Mission Maynt A Meknes	1883	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Miss. Protestant Française en Kabylie	1886	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Totals, 2 Continental Societies	—	3	1	—	1	5	1	8	—	—	—	2	—	—	—	6	24	7	320	
Independent Societies																				
Algeria Mission Band	1888	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Mission to Spaniards in Algeria and Tunisia	1889	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Totals, 2 Independent Societies	—	—	—	—	3	5	8	16	—	1	1	3	4	2	—	56	106	2	28	
Grand Totals for Northwest Africa, 12 Societies	—	21	6	2	24	39	64	155	1	27	28	39	12	4	26	184	427	19	793	
WESTERN AFRICA (Senegal, Guinea, Sierra Leone, Liberia, Gold Coast, Dahomey, West Sudan and Nigeria)																				
American and Canadian Societies																				
Board of For. Miss., Gen. Synod, Ev. Luth. Ch.	1860	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Board of For. Miss., Methodist Episcopal Church	1850	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Christian and Missionary Alliance	1890	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Woman's Board of Missions	1907	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Dom. and For. Miss. Soc., Protestant Episcopal Ch.	1853	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Dom. and For. Miss. Soc., United Brethren	1891	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
For. Miss. Board, National Baptist Convention	1888	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
For. Miss. Board, Southern Baptist Convention	1880	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
For. Miss. Society, United Brethren in Christ	1835	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
General Conference of Free Baptists	1900	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Mennonite Brethren in Christ Missionary Society	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Miss. Soc. African Methodist Episcopal Zion Church	1899	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Miss. Soc. of the Wesleyan Methodists of America	1893	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Parent Miss. Soc., African Methodist Episcopal Ch.	1893	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Seventh-Day Adventist Mission Board	1894	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Sudan Interior Mission	1892	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Totals, 16 American Societies	—	66	3	1	23	56	29	164	78	545	425	46	248	141	1,139	9,560	29,905	185	8,644	
British Societies																				
Church Missionary Society	1816	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Primitive Methodist Missionary Society	1870	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Quaker Mission	1887	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Society for the Propagation of the Gospel	1852	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Society for the Spread of the Gospel	1892	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
United Free Church of Scotland's For. Miss. Com.	1846	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
United Methodist Church Missionary Society	1859	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Wesleyan Methodist Missionary Society	1811	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Totals, 8 British Societies	—	70	3	1	50	44	52	200	138	1,426	1,584	68	1,245	112	1,384	51,495	181,808	412	37,446	
Continental Societies																				
Evangelische Missionsgesellschaft zu Basel	1828	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Norddeutsche Missionsgesellschaft	1847	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Société des Missions évangéliques	1863	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Totals, 3 Continental Societies	—	54	1	—	25	44	11	135	23	405	428	20	298	202	1,184	16,993	35,400	8	457	
International Society																				
Sudan United Mission	1904	5	3	—	10	1	—	19	—											

GENERAL STATISTICS OF MISSIONS IN AFRICA—Continued

COUNTRIES AND SOCIETIES	DATE	FOREIGN MISSIONARIES							NATIVE WORKERS			STATIONS		CHRISTIAN COMMUNITY AND CONTRIBUTIONS					
		Ordained Missionaries	Physicians		Lay Missionaries not Physicians (Men)	Married Women not Physicians	Unordained Women not Physicians	Total of Foreign Missionaries	Ordained Native	Unordained Native, Preachers, Teachers, Bible-women, and Other Workers	Total of Ordained and Unordained Native Workers	Principal Stations	All Other Substations	Church Organizations	Communicants Added During the Last Year	Total Number of Communicants	Total of Native Christian Adherents, Incl. Baptized and Unbaptized, All Ages	Sunday schools	Total Sunday-school Membership, Including Teachers and Pupils
			Men	Women															
SOUTH AFRICA																			
(The British Union—Cape Colony, Natal, Transvaal, Orange Free Colony—with Basutoland and Swaziland)																			
American Societies																			
American Board of Commissioners for For. Miss.	1835	10	1	—	1	11	7	30	9	539	548	12	22	25	534	5,374	18,355	48	2,275
Board of For. Miss., International Assoc. Holiness Un.	1900	4	—	—	3	7	3	19	—	4	4	—	—	—	—	—	—	—	—
For. Miss. Board of the Brethren in Christ	1898	4	—	—	—	4	3	11	—	2	2	—	—	—	—	106	266	5	—
For. Miss. Board, National Baptist Convention	1891	16	—	—	11	9	2	38	5	36	43	12	26	12	74	2,274	9,000	12	145
General Miss. Board of the Free Methodist Church	1885	8	—	—	3	7	—	16	—	16	26	6	26	6	20	329	2,120	7	450
Gen. Miss. Board, Pentecostal Church, Nazareth	1908	1	—	—	—	1	—	2	—	—	—	—	—	—	—	—	—	—	—
Hebrew Bible and Missionary Association	1896	4	—	—	1	4	—	9	—	20	20	3	1	—	—	40	160	—	—
Parent Miss. Soc., African Methodist Episcopal Ch.	1891	4	—	—	—	4	—	8	126	132	258	141	142	463	4,000	11,000	140	8,000	
Scandinavian Alliance Mission	1892	—	—	—	1	—	—	10	—	70	70	2	—	—	350	945	—	—	
Seventh-Day Adventist Mission Board	1899	—	—	—	1	—	—	6	6	36	62	—	—	—	31	31	26	596	
Totals, 10 American Societies	—	55	1	—	21	32	22	151	146	892	1,038	46	257	187	1,161	12,504	41,775	338	11,966
British Societies																			
Birmingham Young Men's Foreign Mission Society	1877	—	—	—	—	1	—	—	—	14	14	1	9	—	—	—	—	—	—
British and Foreign Bible Society	1810	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—
Christian Missions in Many Lands	1884	—	—	—	—	5	—	11	—	—	—	—	—	—	—	—	—	—	—
Free Church of Scotland Foreign Mission	1907	1	—	—	—	—	—	1	—	2	10	—	20	1	—	900	3,500	—	—
London Missionary Society	1799	6	—	—	—	3	1	17	—	84	89	8	39	—	—	3,899	7,205	43	1,549
Peimvise Methodist Missionary Society	1812	3	—	—	—	3	—	6	—	6	6	1	30	—	20	1,820	2,820	10	1,500
United Free Church of Scotland's For. Miss. Com.	1825	30	1	—	25	4	25	125	13	843	856	28	509	40	1,083	15,994	55,039	110	3,991
Wesleyan Methodist Missionary Society	1867	25	—	—	—	16	—	44	24	169	193	23	840	256	1,142	21,233	84,110	192	10,750
Y. W. C. A., British National Foreign Department	1900	—	—	—	—	—	—	7	—	—	—	—	—	—	—	—	—	—	—
Totals, 9 British Societies	—	74	1	—	35	29	34	221	41	1,126	1,167	75	1,507	207	2,245	45,846	132,674	355	17,790
Continental Societies																			
Berliner Missionsgesellschaft	1834	17	—	—	4	65	31	167	14	890	904	53	566	304	993	23,927	48,512	1	—
Helvetischebundel in Africa	1891	—	—	—	10	7	2	19	—	31	31	8	21	8	—	660	1,520	4	203
Miss. Hannoverschen evangelisch-luth. Freikirche	1892	9	—	—	—	—	—	17	—	23	23	9	34	43	—	5,110	20,000	—	—
Mission Romande	1815	11	1	—	4	13	11	40	—	38	38	7	25	6	90	770	1,620	—	—
Missionsanstalt zu Hermannsburg	1834	53	—	—	—	50	—	103	—	512	512	45	130	175	914	21,647	86,588	—	—
Norvege luth. Missionsforbund	1899	—	—	—	—	2	—	5	—	2	2	—	—	—	—	42	71	—	—
Norvege Kirkes Mission ved Skiddelev	1873	12	—	—	—	1	—	13	—	26	26	5	31	5	—	261	2,800	—	—
Norvege Missionselskab	1844	12	—	—	—	11	—	23	—	36	58	12	63	135	200	2,231	5,089	—	—
Svenske Missionsvæsen	1830	14	—	—	—	12	—	26	—	134	154	11	11	11	180	8,304	19,612	1	2,025
Societe des Missions evangeliques	1853	10	—	—	4	20	3	43	15	432	445	15	210	—	1,101	17,160	24,460	—	—
Svenska Fö. Baptistera	1892	4	—	—	—	2	—	6	—	3	3	2	8	—	—	122	160	—	—
Svenska kyrkans mission	1876	10	—	—	—	8	10	28	1	81	82	0	60	7	—	1,281	5,124	—	—
Totals, 12 Continental Societies	—	206	1	—	26	203	76	512	31	2,242	2,313	176	1,139	504	3,478	82,015	215,556	4	2,228
India Society																			
Telugu Baptist Home Mission	1905	—	—	—	—	—	—	—	6	9	15	—	8	6	218	—	9400	—	—
South African Societies																			
Church of England—Province of South Africa	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Diocese of Bloemfontein (in part)	1865	13	—	—	2	1	4	20	2	71	73	13	—	12	623	5,165	41,025	—	—
Diocese of Capetown	1891	32	—	—	—	—	—	35	—	4	4	29	—	17	2,155	9,267	46,675	5	831
Diocese of Grahamstown	1853	10	—	—	—	—	—	19	—	9	9	10	—	15	695	3,867	19,681	9	819
Diocese of Natal	1853	8	—	—	1	1	9	19	—	8	8	2	—	6	332	2,558	9,576	24	1,335
Diocese of Pretoria	1878	14	—	—	—	—	—	22	13	400	413	12	214	230	954	5,495	24,000	48	1,495
Diocese of St. John's, Kaffraria	1893	28	—	—	—	—	—	29	17	250	267	45	—	24	1,346	12,540	50,544	199	10,212
Diocese of Zululand	1890	18	—	—	2	15	—	40	9	127	136	42	—	87	1,110	4,521	15,000	—	—
Congregational Union of South Africa	1872	33	—	—	—	—	—	35	10	32	42	—	—	—	—	17,351	68,159	—	—
United Reformed Ch. of So. Africa Gen. Miss. Com.	1824	61	—	—	140	—	—	201	1	183	184	—	—	—	—	17,351	68,159	—	—
United Reformed Ch. of So. Africa, Orange Free State	1899	4	—	—	1	5	2	13	—	230	230	5	55	—	585	19,194	92,694	144	10,227
United Reformed Ch. of So. Africa, Transvaal Synod	1853	11	—	—	—	—	—	11	—	43	43	—	—	—	—	5,617	22,468	—	—
Natal Baptist Association	1899	—	—	—	—	—	—	—	—	1	1	—	—	—	10	30	150	—	—
Orange Christian Industrial School	1900	—	—	—	—	—	—	—	1	18	19	—	—	—	—	—	—	—	—
Presbyterian Church of So. Africa, Native Mission	1904	1	—	—	—	—	—	1	7	324	331	1	246	—	1,014	8,094	32,400	71	108
South African General Mission	1889	9	1	—	17	20	14	61	—	32	52	25	50	22	—	948	5,000	—	—
South African Baptist Missionary Society	1892	4	—	—	1	3	3	11	—	5	5	4	28	—	—	625	2,795	7	272
South African (Wesleyan) Missionary Society	1886	31	—	—	1	26	—	58	95	1,585	1,680	30	1,015	2,272	1,925	75,256	277,456	604	30,201
Totals, 17 South African Societies	—	277	3	1	165	69	51	566	172	3,330	3,502	269	1,698	2,778	11,997	176,927	720,776	1,111	55,490
International Societies																			
Mission der Brüdergemeine	1736	36	—	—	8	41	4	89	3	508	513	23	159	23	231	6,331	21,595	18	780
Salvation Army	1883	—	—	—	14	13	—	27	—	86	86	9	19	19	—	—	—	—	—
Totals, 2 International Societies	—	36	—	—	22	54	4	116	3	594	599	32	158	42	231	6,331	21,595	18	780
Independent Society																			
South African Compounds and Interior Mission	1896	1	—	—	15	7	—	23	—	46	46	19	25	24	—	1,000	3,550	—	—
Grand Totals for South Africa, 32 Societies	—	699	6	1	262	464	187	1,589	401	8,279	8,680	610	4,790	3,028	10,330	322,673	1,145,326		

and women have been stimulated to more thorough interest, consecration and more generous giving; churches and their pastors have through this medium gained a new vision of the world-field, and their responsibility to help carry out the Great Commission.

The friends of missions have been hearty in their cooperation and generous in their praises. Denominational and other missionary magazines have been led to make improvements, so that to-day many of them have reached a high standard of excellence. The competition has increased, and at times the REVIEW has faced the question of discontinuance. Unlike most of the denominational magazines, we have been self-supporting. Editors and contributors who have not freely given their services, have been paid without any subsidizing fund on which to draw. Unlike the mission boards, we could not call on officers or missionaries to give their services and use their pens in free contributions. Some missionary magazines, with all this gratuitous help, have cost their societies from \$10,000 to \$15,000 a year above their income.

The REVIEW has never reached our ideal. Lack of funds and insufficient cooperation have been a handicap. We have often wished for an endowment which could enable us to do a larger, better work in the same way that colleges and missions are enabled to accomplish more in education and propaganda than they could if obliged to be self-supporting.

With God's blessing, however, much has been accomplished, and more may be expected. If we believed that the work of the REVIEW had been finished, we would readily see its life come to an end, but we are confident that there is more need than ever for such a magazine. With the advent of *The International Review of Missions*, the technical, more exhaustive articles on the science and problems of missions may be omitted here, but there is need for a more

popular missionary magazine of general interest that will furnish information and inspiration to pastors, officers of local societies, and intelligent women and laymen. There is need for a world-view, a spiritual record that will keep us from being provincial or denominational in our interests, and that will record the miracles of missions and will show the hand of God in history.

There is no desire or purpose to discontinue THE MISSIONARY REVIEW as long as the friends of the Kingdom continue to support it. A suggestion has been made that it be purchased and combined with a new magazine proposed by the Conference of Foreign Mission Boards of America, but no such arrangement has been made. Dr. Haggard, who was selected as the editor of the new magazine (if it is started), has declined, and the project may be abandoned or modified. We will welcome the hearty cooperation of the officers and missionaries of both home and foreign missionary boards and societies in our effort to make the REVIEW still more attractive and effective. We ask no financial guarantee, and only desire that this magazine may be used to the glory of God for the establishment of His Kingdom among men.

TEN YEARS' PROGRESS IN AFRICA

OUR statistical tables for Africa are unusually complete and show a marked advance of the Gospel during the past ten years. In 1900 there was reported 95 societies at work with 3,000 missionaries and 15,730 native helpers. To-day there are 158 societies with 4,273 missionaries and 69,704 native helpers. Then there were 6,838 stations and out-stations; to-day there are 11,074. Then there were 275,000 communicant members and 576,530 adherents; to-day there are 387,200 communicants and 1,745,000 Christian adherents. This is an increase of fifty per cent. in church members and of three hundred per cent. in adherents.

WORLD-WIDE MISSIONARY NEWS

NORTH AFRICA

The Situation in Tripoli

A CORRESPONDENT writes that the Italian authorities in Tripoli have been most kind in their reception of Protestant missionaries. The medical work of the North Africa Mission has been reopened, and the number of patients increases daily. There is much sickness and poverty in the country. Excellent Italian physicians also have opened dispensaries, and are giving free treatment to the poor, but there is much need for more to be done for the sick and the poverty stricken. Many of these are unable to go out of their houses to obtain relief, and are dying at home. Women missionaries find their hands full visiting their sisters in distress.

Very little damage has been done in the city, and at the time of writing all was quiet in the neighborhood of Tripoli.

An Important Methodist Work

THE third annual session of the mission of the Methodist Episcopal Church in North Africa was recently held by Bishop Hartzell in Tunis. Missionaries and native workers to the number of nearly 30 were present from Oran, Algiers, Kabylia, Constantine and Tunis. It is only three years since this work was organized; but the progress already made and degree of efficiency reached are truly remarkable. The field now occupied stretches from Oran in the west of Algeria to Tunis in the east of Tunisia, a distance of 800 miles by rail. There are four great centers of population—Oran with 110,000 people, Algiers 180,000, Constantine 60,000, and Tunis 200,000. In each of these cities the work is well established. A fifth center is at Fort National, in the country of the Kabyles, between Algiers and Constantine. Of the more than 30 workers, only 3 are

Americans. There are in the company English, Irish, Scotch, Germans, French, Arabs and Kabyles. All the missionaries speak French, and all but two, English. Several are proficient in Arabic also. Some have acquired Spanish, and use it in their work. Others have Kabyle. Five languages exclusive of English are used.

WEST AFRICA AND THE KONGO

Creating Missionary Enthusiasm

FOURAH BAY COLLEGE, Sierra Leone, has had a year of "marked success and steady progress," with an increased number of students. The proportion of successes at the university examinations has been large. The missionary parliament and debating society and the prayer union were kept up warmly during the year. The former excited in the students such an interest in missionary work that thirteen of them spent six days of their Easter holidays in making a preaching tour through some of the eastern villages and mountain districts of the colony. The students, through their offertories at Holy Communion, have taken a share in the rebuilding of the Uganda cathedral, the erection of the Bishop Crowther Memorial College at Bonny in the Niger Delta, and in the erection of the new Wesleyan High School in Sierra Leone. An offering was also sent to the general fund of the Princess Christian Mission Hospital, Sierra Leone.

"Seeing God's Country"

MR. R. W. SMITH, of the Quaboe Mission, when engaged at Enen, in examining some boys who were desirous of being baptized, called them in one at a time for conversation. At length, it became the turn of a very quaint fellow. Mr. Smith writes: "On my asking him

if he wanted to become a Christian, meaning, of course, 'Have you given up all your heathen customs?'—like a flash he answered me: 'That is a foolish question to ask me, Master.' I was surprised, and inquired what he meant. 'Well,' he replied, 'you come here and tell us of our sin, and that if we do not believe in Christ we shall never see God's country.' I said, 'That is quite true.' He then shrugged his shoulders, as if to say, 'Well, where is your sense?' Then I saw what he meant. To him, the only sensible thing for a man or a woman to do when they heard of God's wonderful offer of salvation was—to accept it. The message had only one meaning for him. It was a glorious thing to go into 'God's country' some day, and who could be so foolish as to reject the offer?'—*The Christian*.

The Power of the Gospel

"ONE day," writes M. Anet, who is on the Kongo in the interest of the recently started Belgian Protestant Mission, "a native reached Luebo whom the missionaries had never seen, coming from a village southeast of Lusambo, 500 kilometers (350 miles) away. He had learned to read the Gospel in some distant out-station, and having returned to his village, without permission of any one save of God Himself, began to instruct and evangelize his fellow tribes-people. All the literature he had was a catechism in Baluba. He put up a little building which served as church and school. One day a priest, passing, saw this and asked sharply what it might be. On learning that it was a Protestant chapel, he entered, tore down some pictures hanging on the wall, confiscated the catechism as heretical, and threatened to punish the villagers if they continued in error. This devoted Christian native was obliged to undertake a month's journey to get a new catechism that he might continue his work of evangelization."

Further News From the Kongo

THE Kongo Commission, appointed in Belgium, in its first report, strikes a note of hope for the country. It urges certain measures for the repression of the importation and the sale of alcohol, and for the prevention of sleeping-sickness. If this latter scourge is to be prevented from spreading into other parts of the world, measures to stamp it out in Africa can not be too drastic. The report suggests new regulations which will have a great effect in discouraging polygamy, the people henceforth being required to pay a supplementary tax for every wife but one, monogamous fathers with heavy family burdens being exempt from such imposition. More and more this hitherto dark region is becoming an open road for the messengers of the Cross.

Kongo Reforms

AFFAIRS in Africa are in a state of flux; an agreement between Germany and Great Britain, as to the possible division of the Portuguese colonies in Africa, is freely discussed, and may quite possibly be consummated. Already Germany has acquired a considerable slice of the French Kongo, thus gaining access to the river. Rev. J. H. Harris, who went out to the Kongo to inquire as to the reforms which the Belgian Government is introducing, reports in his pamphlet, "Present Conditions on the Kongo," that things are much more hopeful; that in all his investigations he had not discovered any outrages on the persons of the natives; and, while he makes suggestions as to a better form of taxation, he declares that what has been already accomplished is a unique tribute to British diplomacy, to the forces of public opinion, and the persistent efforts of reformers, both in this country and in Belgium. There are now 30,000 Christians on the Lower Kongo, carrying on work in 300 villages. This is the fruit of 35 years' pioneering.—*London Christian*.

A Prosperous Mission

THE English Baptist Mission at Wathen, on the Kongo, was organized in 1889. A report of that date by the late Dr. Bentley states: "On January 1, 1889, the Christians here met together and formed a church which numbers 7 members." This had grown to 1,779 in the year past, with an aggregate school attendance of 2,645, and an average attendance on Sunday worship of 4,542. This church sends out 172 evangelists, only 77 being salaried at the rate of 5 fr. a month, wholly at its own expense. It reported a balance of £48 5s. after all bills were paid.

SOUTH AFRICA

A Dangerous Bill

NEWS comes from Natal of a government measure proposed in the parliament of the South Africa Union, which our missionaries regard as one of the most dangerous pieces of legislation affecting the status of the natives that has ever been proposed. The purport of the bill is either to force the natives living on the farms or plantations of the whites to engage in work in the great mining and commercial centers, such as Johannesburg, Kimberley and Durban, or to become practically serfs of the farmers. The means proposed for this end is a heavy increase in taxation. The natives now on the farms pay about three or four pounds annual rental per hut. The new measure would require all male occupants above eighteen years of age to be taxed not less than two pounds ten additional. This would be a fearfully heavy burden for the natives to carry.—*Missionary Herald*.

Mental Capacity of the Negro

THE African's mental capacity makes it perfectly plain that he is capable of development. Livingstone tells of Sechele, a savage chief, who was fond of fighting and hunting, eating and drinking; who did not go in for washing, or hygiene; and as he was, so were his people.

That chief was an adult when a book was shown him for the first time. None of his people had ever set eyes on a book. A friend of Livingstone taught this chief the alphabet, which he mastered in one day—by no means a slight feat. Before long he was given a copy of Robert Moffat's translation of the Bible, which he soon learned to read and read intelligently. One day, to Livingstone's amazement, the chief remarked, "Teacher, this man Isaiah is a very fine man: he knows how to write." He had discovered for himself something of Isaiah's magnificent literary genius. Yet some people would have called him only a "beastly nigger."

Missionaries in Consultation

AN important missionary conference is, according to *De Koningbode*, to be held in July, 1912, by all the societies working in South Africa—Moravian, Anglican, Presbyterian, Huguenot, Dutch Boer and German. Messrs. Mott and Richter are to be invited to attend. There will be great public meetings at Cape Town, a missionary exposition with bioscope, native choruses, etc. The essential purpose, however, will be that of conference, looking to closer comity in the evangelization and education of the peoples all over South Africa.

A Black Leader

DR. RUBUSANA, Congregational pastor at East Loudon, and member of the Cape Colony Parliament, where he is the mouthpiece, and the only one, for colored South Africans, is a "Cape boy" of the Gaika tribe. He was educated in the Scotch Industrial Mission at Lovedale. Six years ago he put the Kaffir Bible through the press in Loudon. His own colored Congregational church has undertaken aggressive evangelistic and industrial work among the Imindushanes in British Kaffraria, erecting stone chapels which serve as schoolhouses during the week. These people are intensely

eager for education and Christian teaching. Their great peril is from the "Cape brandy" which they learn to drink in the mines of Johannesburg whither numbers are drafted. Dr. Rubusana has for three years been president of the South African Native Convention, an organization formed to protest against barring black men from the South African Parliament.

Men and Religion Campaign

A FEW months hence the Men and Religion Movement will be engaged in a series of meetings in English South Africa, which loaned Rev. David Russell for the American campaign. The committee is appealed to to loan some experts in return. After South Africa has been visited Australia will take up the work as soon as preliminary work has been performed.

EAST AFRICA

Progress in German East Africa

MISSIONARY work in German East Africa has long borne the reputation of being difficult. To begin with, "man is at well-nigh his lowest stratum," ignorant, superstitious, lethargic. A succession of bad harvests will scatter congregations and schools to the winds. Islam is intensely aggressive. Polygamy dies a hard death, and heathen customs are observed with a tenacity that for its consistency may almost evoke commendation as bespeaking some strength of character. Yet in spite of every obstacle, the Gospel is triumphing, and a vast change is coming over the scene where some of God's faithful messengers for long years have been sowing in tears. Bishop Peel lately touring throughout the two C. M. S. fields of Usagara and Ugogo, has a wonderful report to make. He describes his amazement at the progress made since his visitation of the same district in 1907-8. In every part which our missionaries and their African helpers can possibly reach there is evidenced not only interest but keen-

ness for instruction. Chiefs and peoples alike are undoubtedly seeking uplift.

Good Tidings from Livingstonia

CHEERING news reached Livingstonia recently. Two brothers and a third young man, all Christians, had felt the spiritual burden of the needs of their fellowmen laid upon their hearts, and so they visited a number of villages, strengthening the faith of their fellow-Christians and seeking to lead others to Christ. They also tried to keep up a school in their village, teaching what they knew to the children. Their lack of school material came to be known at Livingstonia, and neighbors near the boundary came to carry any supplies they might get back to the border. This was readily provided, and carried three or four days' journey to the boundary stream, where it was gladly welcomed. The latest news is that to the hearers' classes 32 new members had been added, and quite a neat little school-church has been erected by the villagers for the public worship of God and the instruction of their children.

Devoted Baganda Teachers

IN the county of Singo, in the kingdom of Uganda, in 1910, 200 persons were baptized, and in 1911 there were over 300 converts. This encouraging advance, Mr. H. Bowers, of Mityana, says, is "chiefly due to the earnestness and devotion of some of the Baganda teachers, whose zeal is a real inspiration." He wrote on December 2:

"One of our senior teachers, Aroni Fatabala, is a splendid example of a gifted Muganda evangelist. He has subcharge of rather a large district, with some 12 churches in it, each little place of worship with its representative teacher; in addition to which he has his own flock and church to care for. Visiting him quite recently we had a congregation of 338 crowded in the church. Our Muganda pastor baptized 35

people in the afternoon, and entered the heathen names of 27 others to be taught for the same sacred rite.

Islam in Abyssinia

MR. KARL CEDERQUIST, a Scandinavian missionary writing in the *Moslem World*, declares that Islam is advancing in the Abyssinian Empire. In some parts the population is exclusively Moslem, and in other parts people that are heathen at heart dress like Mohammedans in order to escape Moslem raids. The native church—so-called "Christian"—is sunk in a dead formalism. Mr. Cederquist concludes: "In the spring of 1911 an Abyssinian priest was imprisoned because he refused to worship a picture of the Virgin Mary. He is still under guard. On September 10, 1911, the Coptic bishop and four other officials imprisoned a whole Sunday-school class, which was held in the British and Foreign Bible Society's premises, putting every one in irons, children of seven and nine years not excepted. If the Abyssinian Church is not awakened, and if liberty is not given to the Word of God, the doom of Abyssinia is sealed, and the whole country will fall to Islam."—*London Christian*.

AMERICA

Cutting Out Competition

FIVE leading Protestant denominations in Chicago have a cooperative plan in church extension which marks a long step in advance over the methods which obtained before the organization of the Cooperative Council of City Missions about four years ago. In evangelizing the immigrants, new work is divided among the denominations, much as has become a fixed policy in foreign fields. The Persians have been committed to the care of the Presbyterians; the Hungarians divided between the Baptists and the Methodists. While all the denominations work among the Bohemians, special efforts have been recently made to prevent overlapping. A case in controversy was recently

settled by assigning to a Presbyterian mission a certain section of a field adjacent to, but not conflicting with, a flourishing Baptist church. The North Shore beyond Evanston was cooperatively canvassed last year, and it was advised that for the time being Congregationalists and Methodists establish no more new churches, but that Presbyterians, Baptists and Disciples should plant two each, as soon as these denominations found suitable openings. According to this program, mutually agreed upon, a new Presbyterian work has been opened in Wilmette and a Baptist church in Highland Park. A Methodist work has recently been revived in Hinsdale with the approval of the Council, altho not without something of protest from the existing churches in this suburb.—*Congregationalist*.

A Comparison

TRINITY PARISH, in New York City, has an annual income from all sources, of about \$1,000,000. It supports a staff of 29 clergymen and employs also a goodly number of other clergymen, lay assistants and trained women for temporary work. It is brought into touch with about 10,000 people whom it influences more or less permanently in a religious way, tho its communicants have never yet numbered 10,000 at one time.

The income of the Presbyterian Board of Foreign Missions for work in China, India, Japan, Korea and Syria is less than \$1,000,000. It employs 699 missionaries and 1,488 native workers in those countries, while the communicants in the churches under the care of those missionaries are 62,713 and the inquirers are thousands.

Which one pays better, humanly speaking?

Who Will Go For Us?

THE various missionary boards have laid before the Student Volunteer Movement their various needs in the way of places demanding workers. This list is now printed and it is a very interesting document,

tho it looks quite commonplace at first glance. It speaks of the needs of the whole world: of Africa, of Korea, of Brazil, of hospitals, of missionary schools, of people's institute; of men and women, unmarried and married; of doctors, teachers, evangelists, and farmers. The announcements of the boards are in concise language. Their requirements are chiefly: special fitness and training for the work to be undertaken; ability to pass a physical examination equal to that required by a standard life insurance company; Christian faith and character, willingness to cooperate in Christian work, and membership in some Protestant Church. Few boards demand that candidates conform rigidly to denominational lines.

There are calls in every direction. Who will go?

Some Facts from "Men at Work"

THERE are 80,000 college men in 18 different countries in voluntary Bible classes. The members of Baraca Bible classes numbered 350,000 young men last year. The Y. M. C. A. reported 97,332 enrolled in classes for Bible study last year. Short courses of Bible study were taken last year by 28,562 students in 490 different institutions of this country. In the Sunday-schools of the world 28,011,199 persons out of more than 50 nations are studying the Bible.

Alumni Work of the International Y. M. C. A.

MR. OLIVER F. CUTTS, '02, Harvard, has recently been appointed to take charge of the alumni work of the International Y. M. C. A. His work consists of interesting all colleges and universities in some form of practical service in the locality where they reside. The new movement is already being organized in Philadelphia.

Splendid Work for the Negro

NO educational institution in the country, white or colored, is doing a more efficient or more useful

work in education than Tuskegee Institute, Alabama, under the direction of Dr. Booker T. Washington. At the present moment the trustees are making great efforts to increase the endowment fund of that institution to a point that will relieve its distinguished head and his associates from the necessity of exhausting themselves in the work of raising money, so that their chief energies may be expended in the actual work of education. On its educational side Tuskegee was never more successful than it is to-day. It has grown from the most modest beginnings until it has a campus and a group of buildings which for architectural beauty and efficiency of design would be a credit to any college in the land. Nearly 2,000 students, young men and young women, are being trained, not only intellectually but practically, to be working citizens and to carry on the steady uplifting of their race, which the South more than any other section of the country now recognizes is the only possible solution of the negro problem. Leading and influential Southerners recognize Dr. Washington as one of the foremost citizens and educators in the South, and are giving him hearty support.

South American Heathenism

WRITING from Salta, in Argentina, Mr. J. Stuart Dodington tells of evangelistic tours in the interior. Speaking of the villages, he says: "In three of them, with perhaps 3,000 souls (including hundreds of children), there is not a single school. We were asked when we should be there again; and as we passed through on our return journey, people came after us asking for Bibles. The people live in houses indescribably squalid, and are steeped in drink and every form of vice. Living is at famine prices all the year round. The place is in the tropics, and during the dry season the water supply is a serious problem. Small value is placed upon life. Outside the door of the place where we slept

the last night, the darkness was made an inferno till midnight with drunken orgies, ending by one man being stabbed to death and another shot; and the early morning dawned with a second drunken brawl, when another man received his death stab." Mr. Dodington adds that the way is open for Gospel workers—"no priests, no church, but a people in darkness and the shadow of death."

EUROPE—GREAT BRITAIN

The Bible League in Scotland

A NEW Bible movement has appeared in Scotland, and is sweeping over the country. It is a plan to get everybody to carry a Testament and read a chapter or more daily, and is known as "The Pocket Testament League." Miss Helen Cadbury, now the wife of Charles M. Alexander, the Gospel singer, originated the movement some years ago in Birmingham. During the first four years the League has spread rapidly in Canada, Australia and the United States, and in China, Japan and Korea, with the result that about a quarter of a million members have been enrolled. In a week 30,000 membership cards have been sent out from the League headquarters in Glasgow.

What Scottish Missions Cost

THE secretary of the Free Church Missionary Society has recently written:

"In reply to your inquiry as to the cost of administering the foreign mission fund, I have to say that the actual sum expended by the foreign mission committee works out at 6½d. per pound, or slightly over 2½ per cent. If you include the assessment of the General Assembly for general expenses, over which the foreign mission committee has no control, and also include the committee's income for special funds at home and abroad, the cost of administering the total foreign mission revenue under the committee works

out as a fraction over 5d. per pound." From which it appears that of every shilling subscribed to our foreign mission work, 11d. 3f. goes direct to the work in the field, and one farthing is used for working expenses.

THE CONTINENT

Reviving Protestantism in Bohemia

IN 1915 comes the five hundredth anniversary of the burning of John Hus just outside of Constance, and in memory thereof a Hus House is to be opened in Prague to serve as a center for all Protestant interests in Bohemia and Moravia. Of the \$20,000 needed, a quarter is already in hand. At the present time there is a distinct revival of Bohemian Protestantism. True, the Calvinist Church numbers but 130,000 members—a mere 2½ per cent. of the population—but it is growing. In Brünn, for example, Pastor Vaclar Pockorny started the first Protestant Bohemian church in the city 28 years ago, in a hired hall, with hired seats. There is now a great church, manse, and a congregation of 1,250 souls. In Bohemia at large there are 93 churches and 92 out-stations. These congregations are in close contact with the Calvinists of Hungary. They are mostly country churches (the country being wholly Tschechish, while the cities of Bohemia have large German populations) and are remarkable for their self-sacrificing generosity. Many members pay more for their church than to the state in taxes. All their church buildings have been put up without outside help, at an aggregate cost of \$800,000, and in thirty years. This in spite of great poverty—the wealth of the Hussite nobles in land and otherwise being now wholly in Catholic hands.

Church Growth in Russia

SAYS the *Episcopal Recorder*: The growth of the Russian Church, forced in large measure by the government, has become so marked that, tho a comparatively young daughter of the Church at Constantinople, she

is now incomparably the largest. A rough estimate puts her membership at about 100,000,000. When Siberia shall have become one of the most populous, as it is one of the richest, countries of the world—a day which can not be long deferred—the Russian Church will be two or three times as large as the Roman Catholic Church now is. Dr. Percy Dearmer, writing in *The Commonwealth*, tells us that unless some great change comes, of which at present there are no signs, “the whole balance of the world will certainly be changed. History, which since the beginning of civilization has for us centered round the Mediterranean, is already moving along the new and far broader roads.”

The Cost of Missions in German Colonies

DR. JULIUS RICHTER furnishes the following interesting table of the expenses of the different missionary societies in the German colonies during the past year:

1. Berlin Missionary Society (German East Africa)	\$76,636
2. Moravians (German East Africa).....	54,026
3. Leipsic Missionary Society (German East Africa)	34,272
4. German East Africa Missionary Society (German East Africa)	23,562
5. Church Missionary Society (German East Africa)	13,804
6. Universities Mission (German East Africa)	66,640
7. London Missionary Society (Samoa) ..	26,656
8. Rhenish Missionary Society (German Southwest Africa and New Guinea) ..	91,200
9. Finnish Missionary Society (German Southwest Africa)	30,464
10. Basel Missionary Society (Kamerun) ..	87,108
11. German Baptists (Kamerun)	40,222
12. Presbyterian Church in United States (Kamerun)	42,364
13. North German Missionary Society (Togo)	64,260
14. Neuendettelsau Missionary Society (New Guinea)	26,894
15. Liebenzell Mission (Caroline Islands) ..	6,426

In this list does not appear the work of the Wesleyan Methodists in Togo, the work of the Africa Inland Mission in German East Africa, the work of the Methodists of Australia in the Bismarck Archipelago, the work of the A. B. C. F. M. in Micronesia, etc. The total amount spent by the missionary societies for work in German colonies is thus about \$800,000,

of which by far the largest part is spent by German societies.

A New Catholic Church

METHODIST, Baptist and other American communions working in Italy, and assisting local Protestants in France, report that there is coming into existence in both countries a Catholic Church that is not papal. Especially strong is the sentiment toward such church in Italy. Methodists are finding there reluctance to join with American organizations, and decided preference for a church that is Italian, and yet that retain practically all forms and doctrines of the Catholic Church save the hierarchy, the Vatican and the Pope. Those who are leading in this movement both in Italy and France are the younger elements among the better families. Their complaint is that the old hierarchy is composed of men too far advanced in years, and too steeped in historic Catholicism to cope with modern conditions. Their trend is not toward liberalism in doctrine, nor is it away from Roman ritual. It is solely for a new governing body, made up of younger and what they call more progressive men.—*Pacific Christian Advocate*.

Finances of the Gossner Missionary Society

THE seventy-fifth year of its life has brought to the Gossner Missionary Society a most satisfactory income. It received from its friends \$141,528 during 1911, so that the income was larger by \$18,061 than the expenses and the large deficit of the past nineteen years decreased to \$14,874. We are aware that this favorable showing was only possible on account of the large legacy from Prince Michael Lieven, of Russia, but we also know that the friends of the society contributed liberally and loyally. May 1912 bring the complete wiping out of the old deficit which has been so burdensome to the Gossner Society.

ASIA—MOSLEM LANDS

Fruit of the Gospel in Syria

IN Jezzin, a most bigoted Maronite town in lovely Lebanon, the Presbyterian missionaries have witnessed a great revival during the past year. Scores of men and women have joined the evangelical body and have continued in regular and attentive attendance at all meetings in the church and in the homes, with eagerness and joy. Many of these new converts have shown clear fruits of conversion. A professional gambler has given up his calling, tho it cost him a severe struggle. A man who had deserted his mother and treated her very harshly, and who was noted for his bad temper and malicious tongue, has become very kind to his mother and forsook all his bad habits. A drunkard and gambler has become diligent in his work, and loves to read his Bible with all diligence. Some women, most difficult to reach with the Gospel, have become eager to hear the Word, attend the meetings, and receive earnest instruction. Thus the Spirit is working among the Maronites of Jezzin.

Work Begun in Kurdistan

THE German Hermannsburg Missionary Society has extended its work in the northern part of Persia, where it has had native laborers at work among the Nestorians in Urumiya and its neighborhood for a number of years. A native minister, Lazarus Jaure, trained and ordained in Germany, has been sent to Sautschbulak, west of Teheran, that he may labor among the Kurds. The *Hermannsburgers Missionsblatt* states that American Lutherans are already settled in Sautschbulak and that this mission among the Kurds will be carried on jointly by American and German Lutherans. Sautschbulak was occupied by the German Orient Mission and by the Berlin Jews Society until 1910, but not for the purpose of work among the Kurds, who are bigoted and fanatical followers of

Islam, and practically unreached with the Gospel.

ASIA—INDIA

Christian Growth in Thirty Years

THE latest census of India gives a population of 315,000,000. The Christian growth is shown by the following figures: In 1881 there were 1,862,634 Christians; 1891, 2,284,380; 1901, 2,923,241; 1911, 3,876,196. In the native states of India the advance has been relatively greater than in districts where the British exercise complete governmental powers. The Roman Catholic faith is held by about one-fifth. The Presbyterians have 1,500 adherents, and the Methodists 7,000. The Eurasian Christians number about 101,000, as against 89,000 at the previous census. Considerably more than half of them—57,000—are Roman Catholics. Some 3,574,000 of the Christian population are natives of the country; Roman Catholics take first place with 1,394,000 adherents, as compared with 1,122,000 in the previous enumeration. The Protestant total in 1901 was 970,000, the increase for the ten years not falling far short of half a million. The Baptists advance from 217,000 to more than 331,000, and the Anglicans advance from 306,000 to 332,000. The Congregationalists have grown from 37,000 to 134,000. The Presbyterian Indians have grown in the decade from 43,000 to 164,000, and the Methodists from 68,000 to 162,000. The Lutherans and allied denominations have advanced from 154,000 to 217,000.

Mission Schools in India as Missionary Agencies

A RECENT number of *The East and the West* contained an article entitled, "The Will to Convert in Mission Schools," which should attract much attention. The writer, on a tour through India, thoroughly studied the question if it was the earnest endeavor, as well as the avowed purpose, of missionaries and

Christian teachers in mission schools, to lead their pupils to definite "decision for Christ." He found that in most cases keen evangelistic workers had been overcome by the force of an old tradition against looking for conversions of pupils. This tradition the writer traced (1), to the fact that, on the whole, scholars are not converted; (2), to the hampering presence of many non-Christian teachers; and (3), to the fear that conversions will mean decrease of attendance, loss of government grants, and the temporary, or perhaps permanent, closing of the school.

The writer in *The East and the West* found that the doctrine of the leavening influence of the schools has become popular, because it is a salve to the conscience and provides escape from a difficult position. However, to his gratification, he found the desire for conversions to be still almost universal, tho hope and expectation were sadly lacking.

If mission schools can not be utilized to bring about individual conversion, we can not rank them as direct evangelistic agencies at all. We are not sending out our missionaries to merely leaven society with new ideals and new moral standards, tho that is a great thing; but we are sending our missionaries out that the heathen hear the Gospel and be saved. Regeneration, salvation, redemption, is still the chief aim of all missionary effort, and all agencies which do not directly lead to that, be better laid aside. But to bring about conversions, in missionary schools or anywhere else, we must first expect them as the fruit of our labors, and then strive for them with all the will power of our moral nature.

Serious Lack of Missionary Pastors

MR. J. CAMPBELL WHITE said in a recent address that thousands of Hindus had been refused baptism because of the lack of missionary pastors into whose hands they might be placed for pastoral

instruction and oversight when they had come into the church. He asserts that he read in a paper published in India the confession that, unless the native religions should bestir themselves, there was the probability that the whole country would rapidly become Christian. What a splendid tribute to the power of the Gospel and what a challenge to the modern Church!

Growth Seen by One Man

BISHOP THOBURN says that he recalls the time when Methodist members in India numbered only 13. The total membership in that field now amounts to 262,836, and the average annual increase is 12,500.

The Emancipation of India's Women

AT Delhi, during "the first meeting of the English Queen with the women of India"—to use her gracious majesty's own phrase, the Queen-Empress remarked, "I have learned with deep satisfaction of the evolution which is gradually but surely taking place among the inmates of the purdah," and in her touching speech to "the sisterhood of the great Empire," her Majesty assured the women of India of her "ever-increasing solicitude for the happiness and welfare of all who live 'within the walls.'" No more notable proof that the emancipation of Indian womanhood is advancing can be adduced than some recent proceedings in Bombay. At a meeting held in support of a bill to legalize marriages between Hindus of different castes and persons of different creeds, before an audience largely composed of men, three Hindu women of social eminence, Lady Chandavarkar, Mrs. Ranade and Mrs. Mahipatram, were among the speakers! The rigidity of caste customs is too well known to need demonstration. It is significant indeed that Indian women's own fingers should be requisitioned to their country to unloose their yoke from their shoulders.

A Polyglot College in Burma

THE Rangoon Baptist College groups under its head three institutions, the college, high school, and normal school, has an enrolment of 1,176, and it has been stated that probably nowhere else in British India, and in but few institutions of the same size anywhere are so many races and languages represented. On Sabbath instruction is given in six different tongues.

CHINA

Bringing the Celestials Nearer

BY shortening routes, it will be possible to make the journey across Europe to Asia in about one week. In building the trans-Siberian railway, Russia spent some \$390,000,000. The line is being double-tracked, and thus her position in the Far East will be greatly strengthened.

What Is Left to the Manchus

DR. DILLON, in the *Contemporary Review* gives us an idea of what Manchu supremacy really means: "The 18,000,000 Manchus scattered over the land, of whom there are 60,000 in Peking, still feel their superiority over the 480,000,000 natives, and make the latter realize it painfully at every hand's turn. For the Manchus are privileged. Fallen they may be from their high estate, they are the conquerors still. Most of the lucrative posts in the empire are reserved for them—the exceptions merely serving to prove the rule. They are the salt of the earth. They possess their own tribunals. Every official document must be translated into Manchu. No China man or woman might until three or four years ago aspire to a spouse of the higher race. Flogging and other dishonoring punishments to which the Chinaman is liable may never be inflicted on the body of any member of the superior nation. For their material well-being, also, the government feels itself morally bound to take thought. Hence every Manchu has a right to a ration of rice daily,

and to a small yearly pension from the state."

The Transition in China

"IT was our good fortune to visit China recently and there to learn at first hand, from those really knowing people, the missionaries, what is doing in that great thronging land. China must ever challenge the respectful curiosity of the world, for here is a people of great numbers who through 4,000 years of recorded history have preserved perhaps the greatest democracy on earth, a democracy broken only by an aristocracy of letters—into which any man who would and could, might find his way. Whoever might be the rulers in Peking, whatever extortion the local appointees of Peking might practise against the people—when it comes to the regulation of society and of local, municipal and other affairs there is no hereditary aristocracy, nor can there be said to be any system of bosses and helots. Every man in a Chinese village has his say in the matters of his village, and the elders among whom he will arrive if he lives long enough, have, in the main, the direction of affairs after they have been discussed by all.

Indeed, so marked is this democratic spirit in China that a foreigner buying a curio in an open shop may always expect advice from all the bystanders, and help from every passerby in all his bargaining."—*Bishop W. F. Oldham.*

The Opportunity in China

WHEN China is at peace once more, we shall be for the first time face to face with the Chinese people. It is not too much to say that in the past the world has known the people through their government. Always the imperial power intervened to hinder and even to persecute. It met the world with a stubborn refusal to change, a determination to prevent any friendship or intercourse between the Chinese people and those of other lands. It

changed, no doubt, at times, yielding to superior force, or following a tortuous policy; but its spirit never changed. Hence the contradiction between what those who knew the people felt about them, and the face they showed as a nation to the world. When the revolution is accomplished we shall find that the world will recognize the reasonableness and fine qualities of the Chinese, as it has not been able to do before. Many Chinese puzzles will vanish, and men will see things as they are.—*Chinese Recorder*.

Triumphal Progress of the Y. M. C. A.

THE advance of the Young Men's Christian Association in the East is one of the marvels of the past decade. There are now twelve self-supporting, self-governing city associations, served by 41 Chinese and 40 foreign secretaries, with a membership of over 5,000. All budgets—some \$25,000 yearly—are locally raised. Beside this, Shanghai has contributed \$87,000, Fuchau, \$48,000, Canton \$30,000, and Tientsin \$25,000 for building purposes. The 93 student associations report 4,459 members, 2,732 of them being enrolled in 372 Bible classes. There are 300 Chinese Student Volunteers, and Pastor Ding Li Mei has been appointing traveling-secretary to go over China, and to Chinese schools outside of China, to enlist students for missionary service. Students are actively engaged in evangelistic work. In the summer vacations they go out in bands, 552 being active in these enterprises.

Canton As a Religious Center

THE great city of Canton appears to have been the center of the progressive movement which has eventuated in making China a republic. It produced such leaders as Sun Yat Sen, Wu Ting Fang and Tung Shao Yi, the present premier. Canton teachers and students have been leaders from the beginning. They enlisted a regiment of troops to serve without pay. They organ-

ized associations for securing contributions of money and for instructing the people in the principles of the republic. The students of the Canton Christian College, in a campaign collected more than \$40,000. Never once did Canton province hesitate between a monarchy and a republic. Many of the teachers are now district magistrates, members of the assembly, or hold office under the central government. Christian school-teachers and Christian preachers are now represented in several of the principal offices of the government. In the provincial assembly of Quang-Tung of which Canton is the capital, 10 women have been seated as representatives. There are probably not more than 6,000 Christians among the 1,000,000 of Canton's population; but many of the new officials are Christians, and more are friendly to Christianity.

JAPAN—KOREA

Religion of Educated Japanese

WE may divide all educated Japanese, outside the Christian body, into three classes. The first consists of those who rule out religion altogether and profess themselves satisfied with ethics alone. Among them are those educators who clamor for the revival of Confucianism. Their number is legion. Perhaps the most noted and most extreme anti-Christian among them is Baron H. Kato, formerly president of Tokyo Imperial University. The second is composed of the eclectics, who would feign amalgamate with Christianity the strong points of Shinto, Buddhism, Confucianism, making of the whole a rich mosaic. In this class probably a majority of thoughtful educated Japanese would enroll themselves.

A Composite Religion Proposed

THE *Japan Advertiser*, of Tokyo, says that a movement has been projected in Japan for a "rapprochement between Shintoism, Buddhism and Christianity, with a view to as-

sociating all three with national education," in order to "secure cooperation between the three religions themselves" and also to "secure cooperation between the three religions and the government," in the introduction of religious teaching in the public schools of the empire. The proposed union of the three religions named, to bring about moral and religious teaching in the public schools, is a confession that a purely secular education does not furnish a solid foundation for national greatness. This proposition emanates from the vice-minister of the home department of the government, Mr. Tokonami, which seems strange in view of the fact that Dr. Kikuchi not long ago assured western audiences that the imperial rescript on education contained all that was necessary to produce high morality among the youth of Japan. This scheme contemplates a union of three antagonistic religions, a thing not only impossible, but absurd. Shintoism and Buddhism have existed side by side in Japan for centuries, and altho they have both been accepted to a certain extent by many of the people, they have remained distinct as religions, with no probability of ever uniting. But should they unite, Christianity could never complete the proposed trinity. Christianity is not in Japan to be united with or swallowed up by Shintoism and Buddhism.—*World-Wide Missions.*

Methodism in Japan

THE second general conference of the Japan Methodist Church, or really the *first* composed of delegates elected by that Church, was held a short time ago. The Japan Methodist Church was organized in the spring of 1907 by the united action of three mother churches in the United States and Canada (see *MISSIONARY REVIEW*, February, 1912, page 144), and its progress has been most gratifying. The general conference of this year was a body of well-balanced and progressive men

who were not disposed to radicalism. Bishop Honda, so recently claimed by death, presided, and once more showed his great ability, his clear-sightedness, and his deep spirituality. Most important were the negotiations carried on by Bishop Honda and a committee of the general conference on the one hand, and the Reference Committee, representing the Commissioners for Union, in America, on the other. The paper presented as the Reference Committee's report set forth clearly how far the Japan Methodist Church can be depended on to stand alone, and it showed that it is a sane, evangelical and evangelistic body, which welcomes heartily the independent efforts of western churches in Japan.

The serious attention of the general conference was directed to the urgent needs of the hour. Buddhism in Japan has been reawakened and is stronger than in any other country, and powerful to an extent not dreamed of even by men who have spent scores of years in Japan. In addition to the revival of Buddhism tremendous efforts toward a government-fostered and quickened nationalism, which is conservative in the extreme, are proving a great hindrance to the spread of the Gospel. The Japanese Government is thought to be discouraging the study of Christianity through its educational department, which urges the practise of native cults and condemns "innovations from the West." Some of the opponents of Christianity are professing to believe that the anarchists' plot, discovered a year ago, was one of the natural results of the freedom fostered by Christian teaching.

Christian Union in Education

SAYS Dr. O. R. Avison, head of the Severance Hospital: "As a result of Dr. White's able presentation of methods, and the wisdom of avoiding adding to our denominational instrumentalities, the Methodists

decided to throw all their force into the union Bible school and trust it for the education of their pastors, and not only so, but they turned over to the use of the school the property they had just purchased at a cost of \$6,000 for their denominational seminary, and now plan to put into it all the funds that would have gone to the seminary. This is one of the greatest triumphs of the union spirit we have ever known in Korea, for the Methodists have gone in and have turned over their property without asking for any guarantee whatever, trusting to the fairness of the general body to give them a just share in the control of the union institution and the determination of its teaching. Without Dr. White's enthusiasm and wisdom this result could scarcely have been secured. But now we are all happy in it, and none seem more so than our Methodist brethren, who have done the yielding up.

A Model Y. M. C. A.

THE Young Men's Christian Association in Seoul, with a membership of 876, has all but 4 of its members enrolled in Bible classes.

OBITUARY NOTES

Prof. Knox, in Korea

AT Seoul, Korea, on April 25th, Rev. George William Knox, Professor of the Philosophy and History of Religion in the Union Theological Seminary, New York, died after a short illness of pneumonia. Dr. Knox was on a tour of the world during his Sabbatical year, and had come to the East with his wife.

He was an authority on the history of religion and on Japan and Eastern affairs. He had written many books and articles on Japanese life as well as on theology.

Dr. Knox was born at Rome, N. Y., in 1853, and entered the Presbyterian Ministry at the age of 24, after a course in Hamilton College and in Auburn Theological Seminary. He went to Japan soon after being

ordained as a missionary, and remained for fifteen years. For the effectiveness of his work the Emperor bestowed upon him the Order of the Rising Sun in 1898.

On his return from the Orient Dr. Knox became pastor of the Presbyterian Church in Rye, N. Y. He began his work with the Union Seminary in 1896, and three years later was appointed to a professorship.

Dr. Pennell, of India

PATHETIC and almost tragic was the death in Bannu, India, on March 22d, of Dr. Theodore L. Pennell, whose name was known far beyond the frontier station of Bannu. For nearly twenty years he worked among fierce hill tribes, attending those wounded in tribal fighting, or restoring sight to thousands blinded by cataracts. Dr. W. H. Barnett, who worked untiringly beside him, died two years previously, after operating on a patient for blood poisoning. Dr. Pennell himself died from the effects of operating on Dr. Barnett. Dr. Pennell's wife was Miss Alice Sorabji, one of the well-known Sorabji sisters. The *Bombay Guardian*, commenting on these two, says their heroism is such as should be reverently treasured, and hopes a memorial will be raised to Drs. Pennell and Barnett, of Bannu.

A very interesting article from the pen of Dr. Pennell, describing his work among the Afghans, appeared in the April number of the REVIEW. His book, entitled "Among the Wild Tribes on the Afghan Frontier," is one of the most interesting missionary volumes ever written. Dr. Pennell was greatly honored and beloved, and the places occupied by him and Dr. Barnett will be difficult to fill.

Bishop G. E. Moule

A GREAT missionary, whose zeal and earnest labors in the missionary field had made his name well known, both at home and in the for-

oreign field, passed from us when Bishop George Evans Moule, of Mid-China, died on March 3d, at the house of his brother, the Bishop of Durham, in his 84th year.

He was the second of eight sons of the Vicar of Fordington, and took his degree at Corpus Christi College, Cambridge University, with mathematical and classical honors, in 1850. Beginning his ministry as his father's curate in 1851, he soon became greatly interested in missionary work, and he went out as a Church Missionary Society missionary in 1857, to China, which he reached early in the next year. At first he was stationed at Ningpo, and thus he became a witness to the great Taiping rebellion. Then he founded the station at Hangchau, where he took up his residence in 1866, and lived until he finally left the country in 1911. In 1880, after having been almost 23 years in the country, he was consecrated as the first missionary Bishop of Mid-China. He resigned the bishopric in 1908, but continued to work at Hangchau until last year, when ill-health and advancing years compelled him to relinquish active service abroad.

Dr. D. K. Pearson of Hinsdale

THIS well-known philanthropist has recently passed away, leaving many educational and religious institutions the better for his wise benefactions. Other rich men have talked about dying poor. Dr. Pearson accomplished it so far as this world's goods are concerned, but he laid up "treasure in heaven" where he will have an eternity to enjoy it. He made a fortune in honest dealings in real estate after he was 40 years of age, and gave away \$6,000,000 to colleges and missions. It is reported that he left no will, for he left not even enough money to pay the expenses of his last illness and funeral. He left the world richer for his life and gifts. Needless to say there will be no contest over his estate.

Dr. Alonzo Bunker

IN Dr. Alonzo Bunker, who died at Newton, Mass., on March 8th, American Baptists have lost one of their most devoted missionaries. Born in 1837, he was sent out by the Baptist Foreign Missionary Society in 1865 to Burma, where he labored among the Karens at Toungoo for many years. For years he traveled the mountain passes of that region, amid savage peoples, preaching the Gospel and ministering to the scattered Christian churches. Frequently his life was threatened by hostile men and by wild beasts, while the terrors of the wilderness endangered his health. In 1890 he opened a station at Loikaw, far from civilization, but in a fertile valley drained by the upper waters of the Salwen. Great ingatherings resulted from his labors, and he was the pioneer of that extension of the Baptist work in Burma, which has led to the opening of new stations on the borders of China and to the ingathering of many thousands into the Christian fold.

Theodore Ziemendorff

ON February 28, 1912, Pastor Theodore Ziemendorff died in Fairhaven, near Alexandria. He was one of the founders and the president of the Sudan Pioneer Mission (see *MISSIONARY REVIEW*, April, 1912, page 308), and always deeply interested in the great work of preaching the Gospel to the Mohammedans. Already ill and quite feeble, Mr. Ziemendorff obeyed last fall the call of duty to visit once more the prosperous work of the society in Assuan, and to serve spiritually the large number of German tourists who spend the winter in that neighborhood, and he left his comfortable home in Wiesbaden for Egypt. He was unable to endure the heat of the climate in Assuan, and sought renewal of his strength in the cool breezes of the seashore. His heart was too greatly weakened by the tropical heat, and a few days after his arrival at Fairhaven, he fell asleep

in Jesus. His death is a great loss to the Sudan Pioneer Mission, and to the work among Mohammedans in general.

A Greek Missionary in Japan

THERE died on February 16, 1912, in Tokyo, Japan, one of the greatest of foreigners who have spent their lives for the welfare of Japan, Bishop Nicolai, the head of the Greek Church in the island empire. Ivan Nicolai Kasatkin was born near Moscow in 1836, the son of a deacon of the Greek Orthodox Church. He earnestly desired to be a soldier, and asked his father for permission to go to the Crimean war, but he received the answer, "Be God's soldier; fight for Him. That is my wish, and you shall obey me." In 1861 he entered the service of the Russian consulate at Hakodate, and soon decided that Japan was the place for him to engage in "apostolic work." His success was remarkable, and in 1891, the Russian Cathedral was built in Surugadai, Tokyo. In 1908 he was made Archbishop of his church in Japan, which now has six churches in Tokyo, beside the Cathedral, and others scattered through Japan. There are about 40 ordained native priests and over 32,000 communicants, with an annual addition of about 1,000 members. The Greek Church in Japan has been preeminently a one-man Church, that of Bishop Nicolai, and through his personal influence has developed remarkably.

Bishop Honda Passes Away

BISHOP YOITSU HONDA, Bishop of the Japan Methodist Church, died on Tuesday, March 26th, as announced in a cable from Tokyo, received at the office of the Board of Foreign Missions on that day. His death means very serious loss to the Japan Methodist Church, in which he was the leading figure, and the news will be heard with great sorrow throughout the various branches of the Methodist denomi-

nation. When five years ago the three Methodisms represented in mission work in Japan—the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church of Canada—were united to form the Japan Methodist Church, which then became a self-governing body, independent of the home churches, Yoitsu Honda was the almost unanimous choice of the new Church as the man best fitted to become its head. Yoitsu Honda was born in December, 1848, at Hirosaki, in the northern part of Hondo, the main island of Japan. He was of the Samurai or soldier class, his father being the highest in rank under the old Daimo ("feudal baron") of that section. While a student in Yokohama, he became acquainted with the Christian faith and was converted under missionaries of the Dutch Reformed Church.

Dr. John McLaurin, of India

JOHN McLAURIN, D.D., died in Toronto on March 28th, aged 73. Born in Ontario, educated at Woodstock College, he received appointment by the Missionary Union March 16, 1869. In December, 1869, he sailed with his bride for India, designated to Ramapatnam, where they arrived early in 1870, and at once began to acquire the language. Mr. McLaurin made long tours with Dr. Clough, and in 1872, when Dr. Clough with impaired health came on furlough to America, took charge of the Ongole station and work. Mr. McLaurin for a time served the Canadian Board as Secretary while failing health kept him in Canada. Then at Bangalore and Conoor he prosecuted his labors, producing tracts, articles, catechisms, text-books and commentaries, as well as attending to matters in connection with revising and printing a new edition of the Telugu New Testament. He loved the Telugus with a great passion; while recognizing their imperfections and faults, their deep need appealed to him.

BOOKS ON MISSIONS AND MISSION LANDS

THE NEW SCHAFF-HERZOG ENCYCLOPEDIA. Volume XII, with appendix. Edited by Dr. Samuel McCauley Jackson and others. 8vo, 599 pp. \$5.00. Funk & Wagnalls Co., New York, 1911.

The final volume of this complete and important work maintains the standard of its predecessors. Its scholarship is unquestioned, tho many will dissent from some of the positions taken in biblical criticism. Among the special contributors to this volume are Dr. and Mrs. Edwin M. Bliss, who furnish the missionary bibliography and articles on missions; Dr. H. K. Carroll (Methodism), President Francis E. Clark (Christian Endeavor), Dr. Joseph B. Clark (Home Missions), Dr. J. J. T. Hamilton (Moravians), Arthur N. Johnson (London Missionary Society), Dr. D. Kalopathakes (Greece), Gustav Warneck (Missions), and Dr. George Washburn (Turkey). On the subject of missions, this volume has important contributions on the following subjects: An excellent article on Turkey and its missions, one unusually complete on church union, the Moravians (Unitas Fratrum), the Volunteers of America, the Waldenses, the West Indies, Woman's Work, and Young People's Societies. There are also some brief sketches of missionaries, living and dead, and mission lands in their alphabetical order.

We do not hesitate to say that this is the best comprehensive religious encyclopedia of recent date. On the whole, its positions, on disputed or doubtful points, is judicial and both sides are presented. On points of information it is accurate and often unusually full and readable.

DAYLIGHT IN THE HAREM. A New Era for Moslem Women. Papers read at the Lucknow Conference, 1911. Edited by Annie Van Somner and Samuel M. Zwemer. 12mo, 224 pp. \$1.25, net. Fleming H. Revell Co., 1911.

It is time that daylight entered the moral and intellectual darkness of the

prison house of Moslem women. How the illumination is progressing is described by many writers who have helped to open the doors and windows and let in God's light. India, Persia, Turkey, Egypt, Arabia, each present problems and have made progress toward the emancipation of their women. But much remains to be accomplished. It is worth while to follow these ten noble missionary women as our guides and see the unwholesome conditions and the blessings that Christianity and civilization are bringing.

THE REVOLT OF SUNDARAMA. By Maud J. Elmore. Illustrated. 12mo, 160 pp. \$1.00, net. Fleming H. Revell Co., 1911.

Sundarama is a Hindu maiden who revolts against the time-honored system of child-marriage. The story is well told and most attractively illustrated and printed. It lifts the veil and reveals the life of the Indian Zenana. The girl is human, but the surroundings are Oriental—the India of reality, and not of fiction. The interest is remarkably well sustained and the story will prove a valuable addition to missionary literature for young people.

SITA. A Story of Child-Marriage Fetters. By Olivia A. Baldwin. Illustrated. 8vo, 353 pp. \$1.25, net. Fleming H. Revell Co., 1911.

There is an abundance of the pathetic in the story of child life in India. The ignorance, sin and ill-treatment with which girls become acquainted are enough to stir the hardest heart. There is, however, so much of novelty and human interest in a story like that of Sita that it possesses a fascination for the reader. The author is a medical missionary and knows whereof she writes. The story is distinctly missionary in its purpose, but the plot and movement are well sustained.

A WORLD BOOK OF FOREIGN MISSIONS. Edward T. Reed. 12mo, 300 pp. 2s. 6d., *net*. Headley Bros., London, 1911.

It is a difficult matter to condense into 300 pages the story of foreign missions, "what they are, what they prove, and how to help," but Mr. Reed has given us a very good epitome. He begins with the Jews, follows with chapters on the Greeks, the Romans and the Christians. He gives the story of beginnings and describes briefly the work of some great societies.

Under What Missions Prove, the supremacy of Christianity is brought out and the power of the Gospel. Practical methods of helping in the great campaign are shown in chapters on the Church, the Laymen, Prayer, etc. A list of good books is recommended, but it is not well balanced as to proportions.

UNDER THE PROPHET IN UTAH. By Frank J. Cannon and Harvey J. O'Higgins. 12mo, 402 pp. \$1.35, *net*. The C. M. Clark Pub. Co., Boston, 1911.

Here Mormonism is shown in its true light by one who sympathizes with Mormons, but sees the menace in their system. It is not a novel, but is quite as interesting and more important. The former United States Senator from Utah gives, in plain language, his view of the national menace that lies in the "political priestcraft of the Mormon Church." It is a story of plotting and deceit that ought to startle the nation from its indifference. We have here the inside history of how Utah attained Statehood, and it should not be ignored. Politically, Mormonism is a wonderful organization, as a religion it is grotesque, in morals it debasing. Every Christian should be informed on this matter.

DOWN NORTH ON THE LABRADOR. By Wilfred T. Grenfell. 12mo, 230 pp. \$1.00, *net*. Fleming H. Revell Co., 1911.

Dr. Grenfell is deservedly a popular writer and speaker. He is a man who knows how to see, how to do, and how to describe graphically and simply his observations and his work. The present volume gives some very readable stories of life on the Labrador—stories of animals and of men, of poverty,

suffering, heroism and love. They are wholesome and entertaining. They move to deeds.

CHINA, SOCIAL AND ECONOMIC CONDITIONS. Annals of the American Academy of Political and Social Science. No. 128. \$1.00, Philadelphia, January, 1912.

The prominence of China before the public mind, due to the present revolution and famine, makes the appearance of this volume of timely interest. It consists of sixteen chapters by Chinese, missionaries, professors, and public officials, dealing with various political, educational, and social conditions and problems. These are valuable contributions to our study of the subjects, and those interested would do well to secure and read the volume with care.

TIGER AND TOM and Other Stories for Boys. 12mo, 224 pp. 75c.

THE KING'S DAUGHTER and Other Stories for Girls. 12mo, 224 pp. 75c.

SPRING BLOSSOMS. 8vo, 64 pp.

GOSPEL PRIMER. 12mo, 96 pp. Southern Publishing Co.

The first two volumes in this list are brief stories, each of which points a moral. They are wholesome and mildly interesting. They are good morals, but they are not good literature, and are poorly printed.

"Spring Blossoms" is a volume containing much poor poetry and based on faulty psychology. The "Gospel Primer" contains some good Bible stories well told for little folks.

NEW BOOKS

AFRICA OF TO-DAY. By Joseph King Goodrich. Illustrated, 12mo, 315 pp. \$1.50, *net*. A. C. McClurg & Co., Chicago, 1912.

CHILDREN OF PERSIA. By Mrs. Napier Malcolm. Illustrated, 16mo, 96 pp. 60 cents, *net*. Fleming H. Revell Co., New York, 1912.

CHARACTER-BUILDING IN CHINA. The Life Story of Julia Brown Mateer. By Robert McCheyne Mateer. Illustrated, 12mo, 184 pp. \$1.00, *net*. Fleming H. Revell Co., New York, 1912.

THE STOLEN BRIDEGROOM. And Other East Indian Idylls. By Anstice Abbott. Frontispiece, 12mo, 157 pp. 75c., *net*. Fleming H. Revell Co., New York, 1912.

- MOROCCO AFTER TWENTY-FIVE YEARS. A Description of the Country, Its Laws and Customs, and the European Situation. By Dr. Robert Kerr. Illustrated. 10s., 6d., *net*. Murray & Evenden, Ltd., London, 1912.
- THE NEW SPIRIT IN EGYPT. By H. Hamilton Fyfe. 5s. William Blackwood & Son, London, 1911.
- AFRICAN MISSIONS: IMPRESSIONS OF THE SOUTH, EAST AND CENTER OF THE DARK CONTINENT. By B. G. O'Rorke. 213 pp. S. P. C. K., London, 1912.
- NIGERIA. Its People and Its Problems. By E. D. Morel. 10s. 6d., *net*. Smith, Elder, London, 1911.
- YAKUSU: THE VERY HEART OF AFRICA. Being Some Account of the Protestant Mission at Stanley Falls, Upper Kongo. By H. Sutton Smith. 6s., *net*. Marshall Bros., London and Edinburgh, 1911.
- AN ENGLISHWOMAN'S TWENTY-FIVE YEARS IN TROPICAL AFRICA. Being the Biography of Gwen Elen Lewis, Missionary to the Kameruns and the Kongo. By the Rev. George Hawker. 3s., *net*. Hodder & Stoughton, New York and London, 1911.
- SOUTH AMERICAN PROBLEMS. By Robert E. Speer. Illustrated, 12mo, 270 pp. 75c. Student Volunteer Movement, New York, 1912.
- THE CHINESE REVOLUTION. By Arthur Judson Brown. Illustrated, 12mo, 217 pp. 75c. Student Volunteer Movement, New York, 1912.
- SEED THOUGHTS FOR RIGHT LIVING. By Alvah Sabin Hobart, D.D. 12mo, 303 pp. 50c., *net*. Griffith & Rowland Press, Philadelphia, 1912.
- THE LIGHT OF THE WORLD. A Brief, Comparative Study of Christianity and Non-Christian Religions. By Robert E. Speer. - Illustrated, 12mo, 372 pp. Central Committee on the United Study of Mission, West Medford, Mass., 1912.
- JONAH THE GATH-HEPHER. By Edward A. Marshall. Illustrated, 8vo, 205 pp. \$1.00, *net*. Fleming H. Revell Co., New York, 1912.
- THE LIFE OF DR. ARTHUR JACKSON, OF MANCHURIA. By the Rev. Alfred J. Costain, with Preface by the Rev. W. Watson. 2s. Hodder & Stoughton, London and New York, 1911.
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